2.10.11.

Library of the Theological Seminary,

PRINCETON, N. J.

Presented by Chicago Lutheran Sem'y.

BV 4070 .C44 C4 1904-06
Chicago Lutheran Theologica
Seminary.
Chicago Lutheran Theologica
Seminary record

THE

CHICAGO

LUTHERAN SEMINARY RECORD

LIBRARY OF PRINCETON
MAR 10 191
THEOLOGICAL SEMINARY.

JANUARY, 1904.

CHICAGO LUTHERAN SEMINARY PRESS
1311 Sheffield Avenue
CHICAGO, ILL.

CHICAGO

Lutheran Theological Seminary

FOUNDED, 1891

BOARD OF INSTRUCTION

FACULTY

Rev. Revere Franklin Weidner, D. D., LL.D.
President and Professor of Dogmatics and Exegesis.

Rev. George Henry Gerberding, D. D.
Secretary and Professor of Practical Theology

Rev. Elmer F. Krauss, D. D.
Professor of New Testament Exegesis.

INSTRUCTORS

Arthur E. Phillips, Lit. D.,
Instructor in Oratory and Art of Expression.

Rev. Thormond S. Kolste, B. D.,
Instructor in Hebrew and Church History.

Rev. William L. Hunton, Ph.D., *Instructor in Old Testament History*

The Bible holds a central position in the system of the Institution. The course of study aims 1) to furnish peculiarly effective methods for the study of the Scriptures in the original Hebrew and Greek, as well as in the Revised English Version; 2) to establish sound and systematic methods of investigating the Scriptures and of formulating Scriptural truth. All the sciences included in theology are logically arranged in independent courses, and each subject except Greek and Hebrew exegesis may be completed in one year. Advanced students of Theology have special advantages. In the future any regular graduate from other Theological Seminaries will receive full standing, and if he is enrolled as a regular resident student for one scholastic year, and passes a satisfactory examination in six courses (Dogmatics, Apologetics and Comparative Religions, Philosophy, Hebrew Exegesis, Greek Exegesis, and Theological Literature), such a student, whether ordained or unordained, may receive the degree of B. D.

Systematic instruction is given in English, German, Music, and Elocution. The method of all instruction in the Institution is partly through text-books, partly by lectures, and partly through original investigation on the part of the student. Emphasis is laid on the devotional life of the student, and upon a close personal relation between instructor and pupil.

For the Annual Catalogue, address the President, at 1311 Sheffield Ave., Chicago, Ill.

THE CHICAGO
LUTHERAN SEMINARY RECORD

VOL. IX. CHICAGO, JANUARY, 1904. No. 1

Entered at the Post Office, Chicago, Ill., as second class matter, Dec. 23, 1901

The Chicago Lutheran Seminary Record is published on the 15th of January, April, July and October. Issued under the auspices of the Faculty.

Subscription price, per year, to all parts of the United States and Canada, 25 cents.

In remitting, please send Postal Note or Stamps.

Address, PROF. R. F. WEIDNER, 1311 Sheffield Ave., Chicago, Ill.

OUR SEMINARY'S MISSIONARY RECORD.

This cosmopolitan school of the prophets, the only one west of Ohio that teaches the faith of Luther exclusively in the language of Washington, is still doing its unselfish missionary work at the gate-way of the great West. Its professors and teachers are too busy to write much about their school. They realize that they have a great work to do. In this critical transition period our Seminary must do its part to lead and to point the way across the language bridge. She blazes the path not for her own sons alone, but for the sons of other institutions also.

Any one who will carefully read the report of the Board of English Home Missions read before the late meeting of the General Council will see what an important part the men of the Chicago Seminary are doing in that great work. With the present scarcity of men for the great and growing work, let any one ask what could the General Council do in the West without the Chicago Seminary?

But there is much English mission work carried on in the West for the General Council which is not supported by its board. In Indiana there are young, vigorous and promising English missions in Alexandria, Mishawaka, South Bend, Syracuse, Napanee, and Lafayette, all started and carried on by Chicago Seminary men.

In Chicago, St. Matthew's, St. Peter's, St. James', Epiphany, and The Atonement were all started and are manned by our Seminary men. Outside of Chicago we have missions in Elgin and Aurora, with several other places ready to open,—all by our Seminary students. In Wisconsin, besides the flourishing churches supported by the General Council's Board, we have missions at Ellsworth, River Falls, Janesville, and Cedarburg, with more to follow, supported by our men; not to speak of the English work of our men in Minnesota, North Dakota and on the Pacific Coast.

When our Seminary was first opened, the Indiana Synod was a small, struggling, rural body that often spoke of disbanding or fusing with some other body. Now, under the name of Chicago Synod, it is among the most vigorous, aggressive and hopeful of the Synods of the General Council. Four-fifths of its men are from the Chicago Seminary.

At that time there was one lone English mission between Chicago and St. Paul. Brother Frick had the State of Wisconsin to himself. Now the line covers Kenosha, with its fine new church, Racine, with its large, flourishing congregation and the largest Sunday school in the city, River Falls, Ellsworth, Janesville, Cedarburg, LaCrosse and Platteville,—all started by our young men. The General Council then had two English congregations in Chicago. Now it has ten. The General Synod has at least four missions in Chicago started by its men who studied in our Seminary. We cannot enumerate the good work that is being done in the Augustana, the United and Hauge Norwegian, the German Iowa, the Icelandic and other Synods by the more than three score men who studied in our school. Of the twenty-seven new men now in residence all but two are college graduates, representing Augustana (Rock Island), Bethany, Gettysburg, Gustavus Adolphus, Lenoir, Muhlenberg, Newberry, Pleasant View, Luther, Red Wing, Thiel, University of Koenigsberg, Wagner, and Wittenberg, and among the

Theological Seminaries represented are Augustana, Chicago, Dubuque, Gettysburg, Mt. Airy, Mt. Pleasant, Red Wing and Wittenberg.

Nearly all the resident students are engaged in church work. As a rule they are working in their respective Synods, four in the Swedish Augustana, five in Hauge Norwegian, one in Danish Synod, two in United Norwegian Synod, two in General Synod, four in Synod of Northwest, one in Icelandic, one in Iowa Synod, and about nineteen in Chicago Synod.

So far our regular resident students represent fifteen Synods: Chicago, District Synod of Ohio, Hauge Norwegian, Icelandic, Iowa, Ministerium of New York, Ministerium of Pennsylvania, Northern Illinois, Norwegian (Missouri), Pittsburg, Swedish Augustana, United Norwegian, Tennessee, United Danish, and Virginia.

Since Professor Frederick left us a year ago, on account of his wife's health, to take up mission work in Pasadena, California, the other professors have divided his work among them. They are therefore working more hours than ever, and have not even organized a strike! It is our hope that ere long we shall have two new professors to complete our faculty. May the good Lord who has kept and led us hitherto raise up more friends for us during the new year. And why should not those whom He has blessed with this world's goods remember this struggling school of the prophets, whose work will go on blessing the Church long after they are in heaven? The rich institutions, which are not in need, and many of which teach the boldest agnosticism, are being remembered with princely gifts. Why should not a school important for the perpetuation of the old faith in the new tongue be remembered? It will be when God's stewards understand the situation. Meanwhile we heartily invite them to visit our school and become acquainted with its spirit, methods and mission. G. H. G.

SOME RECENT BOOKS.

(Under this heading we will notice, from time to time, such new books as we regard of permanent value. We do not obligate ourselves to notice all the books sent for review.)

ROSS, JOHN. *Mission Methods in Manchuria.* Fleming H. Revell Co. Price $1.50. Chicago and New York.

We would call special attention to this timely volume. A careful reading of this book proves that the methods of St. Paul in carrying on missionary work will, in these days, in the Far East, produce similar results as those that Paul's labors produced in the West. The work was published before the political complications arose between Japan and Russia, but throws much light upon the daily life and customs of the people of Manchuria.

In fifteen chapters the author describes the methods which have brought such success to the work among the Chinese, and the book will be eagerly read by all who are interested in practical mission work.

LOUIS, ROBERT E. *The Educational Conquest of the Far East.* Fleming H. Revell Co. New York, Chicago, and Toronto. Price $1.25.

A most remarkable work, also published before the present complications arose in the East, in which the writer gives a full account of what the government of Japan has done and is doing in education for the development and elevation of the people.

Japan has always been the wonder of the world, but her educational history is the latest world's wonder. There are 5,000,000 of students and pupils attending the schools, colleges and universities of Japan, and a higher percentage of her school teachers are normal graduates than even in literary New England, and think of an Examination Hall large enough for 30,000 students to sit in stalls to be examined at the same time. Brains is always greater than brute strength.

Standard Edition of Luther's Works in English. All who wish to read Luther in English, write for further information to *Rev. J. N. Lenker*, D. D., Lutherans in all Lands Co., Box 253, Minneapolis, Minn.

SYLLABUS.

ECCLESIOLOGIA, OR THE DOCTRINE OF THE CHURCH.

V. THE DOCTRINE OF THE MINISTRY.

1. As the Church depends for her existence and perpetuation on the preaching of the Word of Christ and the administration of the Sacraments, there is necessarily *a ministry* of these Means of Grace.

2. The office of the ministry has been instituted by Christ Himself, in His divine unity with the Father and the Holy Ghost. "As thou didst send me into the world, even so sent I them into the world" (John 17:18). See Matt. 9:38; Luke 10:2; Matt. 28:18-20; 2 Cor. 5:18,19; Acts 13:2.

3. This ministry is distinguished in the *N. T.* from all other offices borne by men. It has distinctive names, endowments, and duties, separating the teachers from the taught, the pastors from the flocks, and those that have rule from those who are obedient to rule.

4. This divinely instituted Ministry is a Sacred public office conferred by a legitimate call of God, by means of His Church, on suitable men.

I. THE SCRIPTURE DOCTRINE.

a) The Old Testament.

5. The distinction between the ecclesiastical offices of the N. T. and those of the O. T. rests upon the distinctive difference between the N. T. Church and the O. T. Church.

6. The O. T. Church was a congregation of the nation, governed outwardly and legally, and its ministry was a *priesthood.*

7. The whole sacrificial service of the O. T. forms a self-contained unity, and the same is true of the *Levitical Priesthood*, which was mediatorial, centering in the High Priest.

8. The Priesthood before the Mosaic Law.

1) From the earliest times the priesthood was not confined to particular individuals, but the priestly function was discharged by the head of the family (by Noah, Gen. 8:20,21; by Abraham, Gen. 12:7; 13:18; by Isaac, Gen. 26:25; by Jacob, Gen. 33:20; 35:1,2; by Job, Job 1:5).

2) On the institution of the paschal sacrifice in Egypt, the father of every family discharged the priestly functions connected with that sacrifice (Ex. 12:7,22).

3) From Ex. 19:4-6 we learn that it was God's aim to make His chosen people Israel "a kingdom of priests," i. e., that every Israelite was to bear a priestly character, and to possess and exercise the specific privileges and duties of the priesthood.

4) But the people of Israel renounced the great privilege of the priesthood, that of drawing near to God, and holding personal intercourse with Him.

a) They were conscious of their want of holiness and of their sinfulness.

b) They wanted a mediator to carry on their intercourse with God (Ex. 20:19, "Let not God speak with us, lest we die").

9. The Priesthood under the Mosaic Law.

1) The hereditary priesthood of the heads of families was not abolished when Israel as a people renounced the priesthood; but the priestly qualifications and duties were transferred from the people, and their representatives the elders, to Moses alone.

2) At the completion of the covenant we find Moses alone officiating as priest (Ex. 20:6).

3) But Moses could not possibly discharge all the priestly functions required by the congregation, and consequently God commanded Moses to transfer the priestly office to *Aaron and his sons*, and the priesthood was made *hereditary* in that family, and restricted to it (Ex. 28:1; 40:12-15; Num. 16:40; etc.).

4) But as a large number of persons was required in the services of the sanctuary, *the tribe of Levi* (as we shall see later) was set apart as the servants of the priests.

10. The Representative Idea of the Priesthood.

1) The ordering of the priesthood and the validity of its acts rested upon external conditions;

a) Upon the official holiness of the office;

b) Upon the Aaronic descent of the priesthood.

2) The underlying O. T. idea is that on account of the uncleanness and sinfulness of the people, the congregation can only draw near to God by means of a *propitiation* (Ex. 19: 21,22), which makes atonement for the soul (Lev. 17:11).

3) To carry out this idea of propitiation a *representative* body is introduced between Jehovah and the people.

4) There are three grades in the representation of the people before Jehovah:

a) The tribe of Levi (except the Aaronites), who not being priests, acted merely as attendants and servants of the priests.

b) The Aaronites, the true priests;

c) The High Priest (Aaron, and subsequently the successive heads of the family, according to the right of primogeniture).

5) The tribe of Levi is representative of all the tribes for

particular services; the family of Aaron is representative of the tribe of Levi and of the whole nation for the sacrifices; and the High Priest is representative of the whole people for the highest offering of all.

6) The priests in officiating never act as single persons, but by the authority which is bestowed on the whole priesthood, concentrated in the high priest. Their acts are regarded as acts in the place of the high priest, and the service of the altar is really the service of the high priest.

11. The Levites.

1) The first-born sons that were spared on the night of the exodus from Egypt, by right belonged to the Lord (Ex. 13:1).

2) Instead of the first-born the Levites were chosen for service in connection with the sanctuary (Num. 3:40-43).

3) For the Levites alone in the time of apostasy, had voluntarily returned to their allegiance and shown zeal for God's honor (Ex. 32:26-29).

4) As the number of first-born sons of the nation amounted to 22,273 and the number of Levites only 22,000, a fine of five shekels apiece had to be paid to Aaron and his sons (Num. 3: 46-51).

5) The Levites were to serve two purposes:

a) They were the living *sacrifice* by which the people offered *payment* to Jehovah for their existence and preservation, and were given to the priests as their servants (Num. 18:2), as gifts assigned to them by Jehovah (Num. 18:6; 3:9; 8:19), for to the priests the sacrifice of all firstlings belonged.

b) They serve "to make atonement for the children of Israel" (Num. 8:19), for they performed in the sanctuary the service which the people ought to have rendered through their first-born, but could not on account of their uncleanness (Num. 18:22-24). The Levites thus obtain a certain share in the *mediatorial* position which belongs to the priesthood of the O. T.

6) The *official functions* of the Levites are definitely distinguished from the priests.

a) The priests had charge of "all pertaining to the altar and that within the veil" (Num. 18:7).

b) The Levites had charge of "the service of the tabernacle" (Num. 18:6). During the wandering in the wilderness they had charge of the tabernacle and its sacred furniture (Num. 1:50-53), particularly of the ark of the covenant, but the sight of the ark was absolutely forbidden them (Deut. 10:8; Num. 4:17-20).

c) No directions are found in the Pentateuch (not even in Deuteronomy) concerning the services of the Levites during their settlement in Canaan. Oehler rightly remarks: How entirely different would this be if the Levitical legislation of the

Pentateuch were as late a production as the modern critics maintain!

7) The Levites entered the service as carriers of the tabernacle at the age of 30 (Num. 4:3), but it seems they could become assistants to the priests at 25 (Num. 8:24).

8. *The act of consecration* of the Levites is described in Num. 8:5-22. *a*) First they were purified 1) by sprinkling with the water of expiation; 2) by shaving; 3) by washing of clothes (Num. 8:7); *b*) secondly, thus purified they were *given to Jehovah* 1) by the laying on of hands (Num. 8:10); and 2) by offering them for a wave offering (Num. 8:11), which in the case of the Levites, no doubt was a simple leading backward and forward before the altar.

9) No special rules are laid down in the Levitical laws in the Pentateuch governing the conduct and life of the Levites (such as Lev. 21:1-24 gives for the priests).

10) No inheritance as a tribe was assigned to the Levites (Num. 18:23). They were scattered among all the other tribes (no doubt, so that they could watch over the people), and 48 towns with their pasturages are given to them (Num. 35:6, 7), and tithes assigned to them for their support (Num. 18:21, 24).

11) The Levites included all the descendants of Levi (excluding the family of Aaron, who constituted the priests), and formed a strictly inclusive order, based upon natural descent. They were a subordinate class of sacred officials, assistants to the priests.

12) In David's reign they were divided into four classes, 1) assistants to the priests in the work of the sanctuary; 2) judges and scribes; 3) gate keepers; 4) musicians.

13) Each of these classes, with the possible exception of the second, was subdivided into 24 courses or families, to serve in rotation (1 Chron. 24:1-26:32).

12. The Priests.

1) In Num. 16:5 (compared with Ex. 19:5,6) we find that four characteristics belonged to the priests: 1) they were chosen by Jehovah; 2) were Jehovah's peculiar possession; 3) as the property of Jehovah were officially holy; 4) and had the prerogative and duty of *drawing near* to Jehovah.

2) The design and purpose of the priesthood was to act as a *mediator* betweeen God and His congregation. It does this in a two-fold way; *a*) it represents the nation as a holy congregation before God, with full divine authority (Deut. 18:5); and *b*) it opens up for the congregation access to God.

3) As a representative holy order the priests cover the congregation by the holiness of their office, which official holiness (Num. 18:1) covers also the guilt of the priests themselves.

4) In their mediatorial function they become the medium

of the intercourse between Jehovah and the congregation, and thus become "a source of atonement."

5) Both these ideas are included in the Hebrew word *Kohen*, which properly means both "to stand before one" ("to present oneself") and "to make ready" ("to minister").

6) This priestly approach to God involved both bringing to God, and bringing back from God. The priests brought the sacrifices and gifts of the people into the presence of God, and brought from God His gifts to the people,—reconciliation and His blessing.

7) Besides the mediatorial calling the priest has the office of teacher and interpreter of the law (Lev. 10:11; Mal. 2:7).

8) The two sides of the priestly calling, to teach the law, and to offer incense and sacrifice on the altar, are mentioned together in Deut. 33;10.

9) Only the descendants of Aaron, who possessed the proper qualifications required by the law, could be priests in office (Ezra 2:62; Neh. 7:64).

10) The priesthood, as such, is hereditary, linked to birthright, and the Aaronic priesthood was alone entitled to take part in the sacrificial worship.

11) The priestly service demands mainly *outward purity and perfection;* but the *real subjective qualification* for the priesthood lies in undivided devotion to God (Ex. 32:26-29; Lev. 10:3; Mal. 2:5-7).

12) The rules regulating *the bodily condition* of the priests are given in Lev. 21:16-24. Physical blemishes rendered a man unfit for the priest's *office*, but he was entitled to support, "he shall eat the bread of his God," Lev. 21:22), because he belonged to the *sacred order*.

13) The rules regulating *his life* are given in Lev. 21:1-9. Propriety and order must rule in the priest's family. The law even lays down *dietetic* directions for the priests (Lev. 10:9-11; 22:8).

14) As the Levites were called into service from their thirtieth to their fiftieth year (Num. 4:3, 23, 30), and were probably allowed to begin preparing themselves as early as their twenty-fifth year (Num. 8:24,25), this rule may also have held good of the priests, though there is no statement as to *the age* required for entering on the priestly office.

15) The consecration of the priests is prescribed in Ex. 29: 1-37; 40:12-15, and the account of the consecration is given in Lev. 8:1-36.

16) The consecration of the person to the priestly office consisted of three acts: *a*) *the washing* of the whole body, a symbol of spiritual cleansing, without which no one may

approach God, least of all he who conducts the ceremonies of atonement;

b) the *robing*, which with the priests consisted in putting on four articles of dress, breeches, coat, girdle, and headtire (Ex. 28:40-42). The clothes were of fine, shining white linen, as the symbol of purity;

c) the *anointing*, a symbol of the Divine Spirit which operates in the priestly office.

17) The consecration was followed by a *three-fold* sacrifice by Moses:

a) Priests and altar are purified by the *sin-offering* of a young bullock (Ex. 29:10-14; Lev. 8:14-17);

b) Then the offering of the purified priests to God is completed by a *burnt-offering* of a ram (Ex. 29:15-18; Lev. 8:18-21).

c) This is followed by a modified *thank-offering* (Ex. 29: 19-35; Lev. 8:22-36).

18) This last is the specific sacrifice for the consecration of the priests, and the peculiar expression in Hebrew (*filling the hand*) which occurs in Ex. 28:41; 29:9, 29, 33; Lev. 8:33; translated *to consecrate*, really indicates the bestowal or conferring of the rights of office and of authority to the priest.

a) Not only is the altar sprinkled with the blood of the ram, but also the *right ear*, *right thumb*, and the great toe of the *right foot* of Aaron and his sons;

b) the *ear*, because the priest must at all times hearken to the voice of God; the *hand*, because he must execute God's commands, and especially the priestly functions; the *foot*, because he must walk rightly and holily.

19) The *official functions* of the priests, in distinction from those of the Levites, are briefly designated as "coming nigh to the vessels of the sanctuary and unto the altar" (Num. 18:3, 7).

20) The maintenance of the priests was provided in three ways:

a) As dwelling places they received thirteen of the forty-eight towns assigned to the Levites (Josh. 21:4-7);

b) as perquisites they received the gifts of the first-fruits and certain parts of the offerings (Num. 18:8-20);

c) as regular support the Levites had to give them a tenth of their tithes (Num. 18:25-32).

21) The priests thus were largely supported by the Levites, and occupied a higher position.

13. The High Priest.

In the *Highpriesthood* are united the mediatorship by which the people are represented before God, and the official priestly sanctity by which they are reconciled. The whole reconciling

and sanctifying effect of the sacrifices is dependent on the existence of a personally reconciling mediatorship before God, which centered in the *High Priest.*

1) The inadequacy of the Old Covenant to effect a true reconciliation is seen in this, that the high priest himself is one subject to sin and weakness and has need of reconciliation and purification by the blood of sacrifice (Lev. 4:3; 9:7; Heb. 5:3). The same expiatory sacrifice is demanded for his person and family as for all the people, because he is the representative of the whole nation.

2) All the regulations regarding the personal condition and life of the high priest aim at the highest purity and exclusive devotion to God (Lev. 21:10-15).

3) The description of the official garments of the high priest are given in Ex. 28:2-39; 39:1-30.

4) The *consecration* of the high priest differed from that of the common priests with reference to the *robing* and *anointing* (Ex. 29:5-9; Num. 20:26-28).

5) Without the ornaments of his order, the high priest is simply an individual, who, as such, cannot intercede for the people. The transference of the office of high priest from Aaron to his son Eleazar took place by the transference of the ornaments of office (Num. 20:26-28).

6) The reconciling mediatorship is especially marked by the fact that the high priest, when clothed with the ephod, bears the names of the twelve tribes on his *heart* and shoulders (Ex. 28:12, 29).

7) As Mediator the high priest carries the people to God,—they lie as a burden on him (Num. 11:11).

8) The functions of the high priest were:

a) in general all the functions of the common priests;

b) the service of the day of atonement (Lev. 16:1-28);

c) to him were specially assigned the Urim and Thummim (Ex. 28:30; Lev. 8:8).

9) The office of high priest was hereditary and tenable for life.

14. The Prophet.

1) The character of the *prophetic* office differed entirely from that of the priestly office.

2) It was not an external institution, not confined to one family, or one tribe.

3) From the fundamental passage Deut. 18:15-21 we learn:

a) that God directly called the prophet (*vv.* 15, 18);

b) that he spoke by the authority of God (*v.* 18);

c) that he spoke the words of God (*v.* 18);

d) that his message was not to be slighted (*v.* 19);

c) that the prophetic word was to be corroborated by its historical fulfilment (*v.* 22).

4) The prophetic office had a two-fold design:

a) to prevent a mere lifeless observance of God's ceremonial laws;

b) to cast a light on the future of God's people.

5) It is the Spirit of God that produces the gift of prophecy (Num. 11:25), and this gift of prophecy institutes a direct personal intercourse between God and the prophet.

6) Prophecy thus becomes, through God's self-witness to the prophet, the type of the teaching under the Gospel of the New Testament (Jer. 31:34; John 6:45).

7) The operation of the Holy Spirit on the prophet was not merely intellectual, but one that renewed the whole man 1 Sam. 10:6, 9, "God gave him another heart").

8) Prophecy was thus an anticipation of "the new creation" of the times of the Gospel of Jesus Christ. This explains the saying of Moses (Num. 11:29): "Would God that all Jehovah's people were prophets, that Jehovah would put His spirit upon them."

b) *The New Testament.*

15. In the N. T. ministry the external conditions of the O. T. ministry fall away.

1) The fact, however, that Christ has instituted the Means of Grace and that the Church is to be built up and preserved by the exercise of proper discipline, demands a *ministry of the word*, as an official organ.

2) But this N. T. ministry is not a *priesthood* communicating salvation. It is not identical with, nor derived from the Levitical priesthood, nor is it designed to offer sacrifices and to make atonement. It interposes no sacrificial tribe or class between God and man, by whose intervention alone God is reconciled and man forgiven.

3) The Levitical priesthood, as we have seen above, acted only as the *representative* of the whole nation, who are regarded "a kingdom of priests, and a holy nation" (Ex. 19.6), and the Levites were set apart, and, so to speak, ordained by the whole congregation (Num. 8:10).

4) The people of Israel thus delegated to a single tribe the priestly functions which belonged properly to the whole nation.

5) The Levitical priesthood, like the Mosaic law, served its temporary purpose.

6) Jesus Christ having fulfilled the Mosaic law, and having become the true High-Priest, the only Mediator between God and man, the people of God now again resume their priestly functions, and every believer becomes a priest of God.

16. Further elucidation that the N. T. ministry is not a priesthood.

1) The word *priest* has two different meanings.

a) It is sometimes used as a synonym for presbyter or elder, and then designates the minister who presides over and instructs a Christian congregation.

b) It is used in its true sense as the equivalent of the Latin *sacerdos*, the Greek *hiereus*, and the Hebrew *cohen*, of one who offers *sacrifices*, and performs mediatorial offices between God and man.

2) When the Christian minister is meant, we ought always to use the word *presbyter* or *elder*. A *priest* is one who offers sacrifices as in the Levitical priesthood.

3) In the N. T. our Lord did not continue nor institute a peculiar order of priests.

4) The only priesthood known in the N. T. is the universal priesthood of all believers. Each believer holds personal communion with Christ, and through Christ with God the Father.

5) This priesthood is common to all regenerate persons. It is a universal priesthood, and is parallel with the holy Christian Church.

6) The sacrifices are purely spiritual, and are in no sense propitiatory. They consist in offering soul and body, explicitly or implicitly as a reasonable or natural service in prayer, praise, and self-consecration, according to the divinely given power in each case (Rom. 12:1).

7) It is to this universal priesthood that Peter refers (1 Pet. 2:5), "ye are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ."

8) So also the author of the Epistle to the Hebrews (13:15), "Through Jesus let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to His name."

9) The giving of alms and offerings are regarded as "a sacrifice acceptable, well-pleasing to God" (Phil. 4:18; Acts 24:17), "for with such sacrifices God is well pleased" (Heb. 13:16).

10) Those who maintain that the N. T. ministry is a priesthood lay stress upon the following arguments:

a) A priestly function is ascribed to the Christian ministry in Rom. 15:16;

b) Reference is made to a Christian altar in Heb. 13:10;

c) The Lord's Supper is a sacrifice.

11) A literal translation of Rom. 15:16 may be given as follows: Grace was given me of God "*that I should be a minister* (*leitourgon*, a ministering servant, one performing a sacri-

ficial service of a priestly nature; in this sense "rulers" are called "ministers of God's service," *i. e.*, leitourgoi of God, Rom. 13:6) *of Christ Jesus unto the Gentiles, ministering* (administering in priestly fashion) *the Gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost.*"

a) This is a beautiful figure. The Gentiles, converted by the preaching of the Gospel, sanctified and consecrated through the Spirit, are regarded as an offering, which Paul, the minister and apostle of Jesus Christ, like a priest, has brought to God.

b) The Gospel is here conceived as the sacrificial instrument by means of which the Gentiles are prepared, converted, and presented as a sacrifice to God.

c) But this beautiful metaphor does not establish that the ministry is a *priesthood*—that like the Levitical priesthood it offers propitiatory sacrifices, and that it has mediatorial powers.

d) To guard against error we must sharply distinguish between two kinds of sacrifices:

1) A *propitiatory* sacrifice, which makes satisfaction for guilt and punishment, and merits remission of sins for others; and

2) A *eucharistic* sacrifice, which does not merit remission of sins, nor bring about reconciliation, but is rendered by those who are forgiven and reconciled, in order to give thanks for benefits received.

3) Especial care must be taken lest these two species of sacrifice be confounded. There has been, according to the N. T. only one *propitiatory* sacrifice,—the death of Christ, "the offering of the body of Jesus Christ once for all" (Heb. 10:10). All other sacrifices are called sacrifices of praise, spiritual sacrifices, *eucharistic* sacrifices, and are made by those who have been reconciled, and do not merit remission of sins or reconciliation, such as "the preaching of the Gospel, faith, prayer, thanksgiving, confession, the affliction of saints, yea, all good works of saints (Apol. of A. C., chap. xii. 25).

e) This passage, Rom. 15:16, gives us no foundation whatever for regarding the Gospel ministry as a *priesthood.*

12) In Heb. 13:10 the writer speaks of *an altar* pertaining to the spiritual service of the Christian Church, "We have an altar, whereof they have no right to eat which serve the tabernacle."

a) This *altar* is not Christ Himself; nor is it *the table of the Lord*, where we partake of the Lord's Supper (1 Cor. 10:21, as if the body of the Lord was offered in the Supper, Christ's sacrifice being thus constantly repeated; nor does it refer to the *heavenly place*, where Christ now as our High Priest continually intercedes for us; but *the whole context unquestionably*

shows that it is *the place* where Christ offered Himself in sacrifice, *the cross of Christ on which His body was offered.*

b) This interpretation is shown to be the correct one by the whole argument of the Epistle.

1) Heb. 7:27, "once for all, he offered himself";

2) Heb. 9:12, "having entered in once for all into the holy place, having obtained eternal redemption";

3) Heb. 9:14, "Christ, who though the eternal Spirit offered himself without blemish unto God";

4) Heb. 9:25-28, "not that he should offer himself often", "else must he often have suffered", "Christ, having been once offered to bear the sins of many".

5) Heb. 10:10, "we have been sanctified through the offering of the body of Jesus Christ once for all".

c) It is the interpretation accepted by the best expositors Thomas Aquinas, Bengel, Delitzsch, Alford, Moll, Kurtz, Luenemann in Meyer's Comm., and the great majority of Commentators).

d) The point emphasized is that those who minister at the tabernacle, the Jewish priesthood, cannot partake of this altar.

e) Christians partake of this altar, and of the passover slain for us and offered on the cross of Calvary (1 Cor. 5:7.)

1) when by faith they appropriate the spiritual blessings resulting from Christ's sacrificial death for believers, and spiritually eat the flesh and drink the blood of Christ (John 6:53-55, "Except ye eat the flesh of the Son of man and drink His blood, ye have not life in yourselves", etc.);

2) when they partake of the Lord's Supper, in which the body of our Lord Jesus Christ which was given for us, and His blood, which was shed for us, in the single sacrifice *on the Cross*, are offered to and received by the communicant.

3) There is no foundation whatever in Scripture for the doctrine that the Sacrament of the Lord's Supper is a true, proper, and propitiatory sacrifice, identical with the sacrifice of the Cross.

a) It is contrary to the aim of the original institution of the Lord's Supper.

b) It is based on a false interpretation of the significance of the Sacrament.

c) The *origin* of this false doctrine of the sacrificial aspect of the Sacrament can be distinctly traced in the Early Church.

d) It is a part of a great system of Sacerdotalism which has its culmination in the colossal errors of the Roman Catholic Hierarchical Church.

e) For a full discussion of this topic see *Index* to my *Doctrine of the Lord's Supper.*

17. The only priesthood known in the N. T. is the univer-

There are many combinations of railways which, joining hands, form competing lines to Los Angeles and San Francisco. There is just one road that takes you up in Chicago and puts you down in either Los Angeles or 'Frisco without the aid or consent of some other. This one railway is the

Santa Fe

It is the only line under one management between points named, which fact insures uniform and efficient service. All things that tend to permanency; all things that insure safety; all things that furnish comfort—have been provided, and those who regularly travel over the Santa Fe are its strongest friends.

For information and literature, address
J. M. CONNELL, Genl Agent
109 Adams Street
CHICAGO

California Books

A HANDSOME SERIES
OF NEW AND USEFUL
PUBLICATIONS BY THE

SOUTHERN PACIFIC

California Map Folder, complete in detail, indexed, and full of information about the State's resources. It is the only publication of its kind conveniently folded for pocket use.

California South of Tehachapi tells all about the charms of that remarkably favored semi-tropic garden spot, Southern California.

Resorts Along the Coast Line is a handsomely illustrated folder giving a description of the health and pleasure resorts on the Southern Pacific's Coast Line between San Francisco and Santa Barbara.

Shasta Resorts, illustrated, describes the scenic and outing attractions of the wonderful Shasta region, the grandest of pleasure grounds.

Big Tree Folder tells all about those mighty forest giants, largest and oldest living things on earth.

New Arizona, a brief review of its resources, development, industries, climate and advantages for home-making.

Yosemite, a book of twenty-eight views of the Valley's noted features, reproduced in colors by photogravures. Also a brief description of the Valley. Send 10 cents.

Sunset, a magazine of the border, the most beautiful publication of the West. Published monthly. Subscription, $1.00 per year. Single copies, 10 cents.

Other publications are: **Yosemite and Big Trees, Lake Tahoe, Geysers, Napa and Lake Counties, King's River Canyon, Giant Forest, Hotel del Monte, Pacific Grove,** each brimful of information about the places named.

These publications can be obtained of any Southern Pacific Agent. If requested by mail enclose a stamp for each publication to cover postage.

Address . . . . .

W. G. NEIMYER, General Agent

193 Clark Street, CHICAGO, ILL.

A SENSIBLE ROAD

Canadian Pacific Railway

TOURISTS

Will find the New Route through Canada from the Atlantic to the Pacific unapproached for magnificence and variety of scenery by any other line of travel. It is the Best, the Safest, the Fastest and the Only Continuous Route from Ocean to Ocean. The Company has spared no expense in providing for the wants and comfort of its patrons, as its line of Dining Cars and Mountain Hotels will at all times testify, being supplied with all that the most fastidious can desire.

RAILWAY LAND ON EASY TERMS OF PAYMENT

The Canadian Pacific Railway Company's land subsidy, comprising an area of 25,000,000 acres, lies close to the Main Line and Branches in Manitoba, Assiniboia, Saskatchewan and Alberta. The lands have been carefully selected by competent surveyors, enabling the Company to offer lands of the highest grade to intending purchasers at from $3.00 to $5.00 per acre, and the purchaser may go into immediate possession on payment of a little more than one-tenth of the purchase money.

Special Advantages to Lutheran Settlers

As some of the finest Land can still be had in the neighborhood of Lutheran Churches (German, Icelandic, Swedish and Norwegian.)

GOVERNMENT FREE GRANT LANDS

All surveyed even numbered sections, excepting 8 and 26, are held exclusively for homesteads, and entry thereto to the amount of a quarter section (160 acres) can be obtained on payment of a fee of ten dollars.

FOR FURTHER INFORMATION APPLY TO

A. C. SHAW, = **Gen. Agent Passenger Dept.**

228 South Clark Street, Chicago, Ill.

Wartburg Publishing House 56 Fifth Avenue CHICAGO

CONFIRMATION GIFTS

At the Parting of the Ways.
In remembrance of the Day of Confirmation. Translated from the latest American Edition of Ziethe's Konfirmandenbuechlein by Rev. Hugo W. Hoffmann. In paper cover, 10c.; per dozen, 1.00; 100 copies..... $6.50

Be True!
A few words to the confirmed youth of the Evangelical Lutheran Church. By Rev. G. T. Cooperrider. Per copy, bound in cloth, 15c.; per dozen..... $1.50

Morning and Evening Prayers
for every day in the week. Together with beautiful preparatory, communion and other prayers, as also morning, evening and other hymns. By Dr. J. Habermann. Per copy, bound in cloth, 25c.; per dozen $2.40

Way Marks for the Confirmed.
Translated from the German. (General Council Pub. Board.) Cloth, per dozen..... $3.00

Your Confirmation Vow.
By Rev. F. Kuegele. Nine chapters, with an appendix of prayers for various occasions, also hymns. 113 pages. Bound in cloth, 25c.; per dozen..... $2.75

JUST OUT....

LOEHE'S LITURGY

Liturgy for Christian Congregations of the Lutheran Faith
By WILHELM LOEHE

Third edition edited by J. Deinzer, Inspector of the Missionary Institute at Neuendettelsau. Translated by the Rev. F. C. Longaker, A. M. With an introduction by the Rev. Edward T. Horn, D. D. 157 pages, cloth, gold stamped. **Price 75c. net.**

Dr. Jacobs says: "The work seems admirably done, and the book cannot fail to be an important aid to pastors and scholars."

Have you read

THE MIRACLE

Translated from the German of Fr. Bettex by H. M. 78 pages, clear clean print, paper cover. **Price 50c. postpaid.**

Dr. A. Spaeth says: "I am delighted to see that someone has thought of translating this valuable little book, which I consider one of the most powerful arguments of Christian Apologetics in our time. Bettex is particularly well qualified to take up the gauntlet against modern infidel philosophy in the field of natural science where he is so perfectly at home. The translation is well done."

We carry the largest variety of

BAPTISMAL, MARRIAGE AND CONFIRMATION CERTIFICATES

Samples will be furnished at the rate of dozen prices. All certificates are sent postpaid.

Our special Catalogue will be sent to any address on application.

Call at our office or write to

WARTBURG PUBLISHING HOUSE

PAULUS LIST, Manager **56 Fifth Ave., Chicago, Ill.**

WE MAKE A

Specialty of buying and selling second-hand **THEOLOGICAL BOOKS.** Our prices are but **ONE-HALF** the regular price for new ones. All Books are **WARRANTED** to be **SOUND** and **PERFECT** in binding and text. **SEND** for **CATALOGUES,** or when in Chicago, don't fail to examine our large stock. We refer by permission to Prof. R. F. Weidner, D. D.; also to any clergyman or theological seminary in Chicago.

Barker's Famous Old Book-Store

184-186 Dearborn St. Between Monroe and Adams

CHICAGO, ILL.

DO YOU

READ A

Weekly Church Paper?

THE GENERAL COUNCIL PUBLISHES THE VERY PAPER YOU WANT

Its profits, if any, go into the General Council's treasury
It contains wide-awake editorials
It has a large list of the best contributors
It gives news from all sections of the Council and the world

SUBSCRIBE FOR **The Lutheran** A 16 PAGE WEEKLY

PRICE $2.00 PER YEAR

Address_____

THE LUTHERAN... 1522 Arch Street Philadelphia, Pa.

The Funk & Wagnalls Company

30 LaFayette Place, NEW YORK

Publish the following books used as text books, or recommended as books of reference, in the courses offered by this Seminary:

ZENOS: The Elements of Higher Criticism. 1 vol. ..... $ 1 00
It does not advocate or oppose, but simply states and explains the principles and methods of the higher criticism.

ENCYCLOPEDIA OF SOCIAL REFORMS. 1 vol. 7 50
Edited by W. D. P. Bliss. Large octavo, 1447 pp.

GUNLICH: Christian Creeds and Confessions. 1 vol. 1 00

STALL: Methods of Church Work. 1 vol. 1 50

HOOD: Throne of Eloquence. 1 vol., 486 pp. 2 00
——: Vocation of the Preacher. 1 vol., 534 pp. 2 00

NICOL: Recent Explorations in Bible Lands 0 50

PULPIT COMMENTARY: 51 vols. 102 00

STUDENTS' STANDARD DICTIONARY 2 50

YOUNG: Analytical Concordance. 1 vol. 5 00
"By far the most complete Concordance in the English or any other language."—*Philip Schaff, D. D.*

WEISS: Introduction to New Testament. 2 vols. 4 00
"This strikes us as decidedly the best of Dr. Weiss's works."

KURTZ: Church History. 3 vols. 6 00
"As a text-book for students no better ecclesiastical history can be named."—*The Christian, London.*

MEYER: Commentaries on the New Testament. 11 vols. 33 00

GODET: St. Luke. 1 vol. 3 00
——: St. John. 2 vols. 6 00
——: Romans. 1 vol. 3 00
"Godet's Commentaries combine the critical and the spiritual perhaps more effectually than any other with which I am acquainted."

PUSEY: Minor Prophets. 2 vols. 6 00
"It is the best exposition known to me of that section of the sacred Scriptures."—*Bishop Taylor.*

HOPPIN: Pastoral Theology. 1 vol. 2 50
——: Homiletics. 1 vol. 3 00

SHEPPARD: Before an Audience. 1 vol. 0 75
"Replete with practical sense and sound suggestions."

SCHAFF-HERZOG: Encyclopædia. 4 vols. 20 00
"The Schaff-Herzog is the best general Dictionary on religious knowledge."—*New York Herald.*

CYCLOPÆDIA OF MISSIONS. 2 vols. 12 00
"A work which many must use, and all who use must praise."

DELITZSCH: A Day in Capernaum. 1 vol. 0 75
"The rare gift and learning of Delitzsch never produced a sweeter, more touching work than this."

——: A Commentary on the Psalms. 3 vols. 6 00
"An invaluable and a permanent addition to the Biblical library of students."—*Lutheran Quarterly.*

——: Isaiah. 2 vols 5 00
"It has never been surpassed, if ever equaled."

PUSEY: Daniel. 1 vol. 3 00
"The best English work upon its subject."—*Sunday School Times.*

CORPORATE TITLE

"THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH, AT CHICAGO, ILLINOIS."

BOARD OF DIRECTORS

CLASS I.—Term Expires First Wednesday in October, 1905.

REV. C. A. EWALD, D. D.,	Chicago, Ill.
REV. H. W. ROTH, D. D., *Treasurer*, 94 College Ave.	Greenville, Pa.
MR. J. A. BOHN,	Minneapolis, Minn.
MR. WILLIAM STEINMEYER,	Pittsburg, Pa.
REV. HIRAM PETERS,	Toledo, Ohio.

CLASS II.—Term Expires First Wednesday in October, 1903.

REV. W. K. FRICK, *Secretary*,	Milwaukee, Wis.
MR. C. A. SMITH,	Minneapolis, Minn.
REV. S. WAGENHALS, D. D., *President*,	Fort Wayne, Ind.
MR. M. L. DECK,	Decatur, Ill.

CLASS III.—Term Expires First Wednesday in October, 1904.

REV. J. C. KUNZMANN, D. D.,	Greensburg, Pa.
REV. G. W. MECHLING, D. D.,	Lancaster, Ohio
O. J. WATERS, M. D.,	Chicago, Ill.
MR. A. P. JOHNSON,	Chicago, Ill.

The Board of Directors of the Chicago Seminary was originally appointed by the General Council of the Evangelical Lutheran Church in 1891, and the Directors are now elected from Synods belonging to the General Council,—the four English Synods of the West, Synod of Northwest, Chicago District Synod of Ohio, and Pittsburg, being now represented in the Board. In 1893, at the meeting held in Fort Wayne, Ind., the General Council adopted the following resolution:

"*That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young institution to our pastors and people.*"

The *thirteenth* scholastic year begins on *Thursday*, Oct. 1, 1903. The Seminary is open to all students of the Lutheran Church. As a rule, none but College graduates will be admitted. Applicants must furnish satisfactory testimonials. Graduation in sixteen courses (three years) entitles the student to a diploma with the degree of GRADUATE of the Chicago Lutheran Theological Seminary. Graduation with honor in twenty-one courses (four years) leads to the degree of B. D.

Beginning with October, 1896, *fifteen* courses (ten elective) of Post-Graduate work are offered to resident graduates of other Theological Seminaries,—open also to all clergymen,—leading to the degree of B. D. in one year. *Twenty-four* courses of Post-Graduate are offered to non-resident pastors. The work is carried on by correspondence. Graduation in *eight* courses leads to the degree of B. D.

For further information, address the President, Prof. R. F. Weidner, at 1311 Sheffield Ave., Chicago, Ill.

THE

CHICAGO

LUTHERAN SEMINARY RECORD

APRIL, 1904.

CHICAGO LUTHERAN SEMINARY PRESS
1311 Sheffield Avenue
CHICAGO, ILL.

CHICAGO

Lutheran Theological Seminary

FOUNDED, 1891

BOARD OF INSTRUCTION

FACULTY

Rev. Revere Franklin Weidner, D. D., LL.D.
President and Professor of Dogmatics and Exegesis.

Rev. George Henry Gerberding, D. D.
Secretary and Professor of Practical Theology

Rev. Elmer F. Krauss, D. D.
Professor of New Testament Exegesis.

INSTRUCTORS

Arthur E. Phillips, Lit. D.,
Instructor in Oratory and Art of Expression.

Rev. Thormond S. Kolste, B. D.,
Instructor in Hebrew and Church History.

Rev. William L. Hunton, Ph.D., *Instructor in Old Testament History*

The Bible holds a central position in the system of the Institution. The course of study aims 1) to furnish peculiarly effective methods for the study of the Scriptures in the original Hebrew and Greek, as well as in the Revised English Version; 2) to establish sound and systematic methods of investigating the Scriptures and of formulating Scriptural truth. All the sciences included in theology are logically arranged in independent courses, and each subject except Greek and Hebrew exegesis may be completed in one year. Advanced students of Theology have special advantages. In the future any regular graduate from other Theological Seminaries will receive full standing, and if he is enrolled as a regular resident student for one scholastic year, and passes a satisfactory examination in six courses (Dogmatics, Apologetics and Comparative Religions, Philosophy, Hebrew Exegesis, Greek Exegesis, and Theological Literature), such a student, whether ordained or unordained, may receive the degree of B. D.

Systematic instruction is given in English, German, Music, and Elocution. The method of all instruction in the Institution is partly through text-books, partly by lectures, and partly through original investigation on the part of the student. Emphasis is laid on the devotional life of the student, and upon a close personal relation between instructor and pupil.

For the Annual Catalogue, address the President, at 1311 Sheffield Ave., Chicago, Ill.

THE CHICAGO
LUTHERAN SEMINARY RECORD

VOL. IX. CHICAGO, APRIL, 1904. No. 2

Entered at the Post Office, Chicago, Ill., as second class matter, Dec. 23, 1901

The Chicago Lutheran Seminary Record is published on the 15th of January, April, July and October. Issued under the auspices of the Faculty.

Subscription price, per year, to all parts of the United States and Canada, 25 cents.

In remitting, please send Postal Note or Stamps.

Address, PROF. R. F. WEIDNER, 1311 Sheffield Ave., Chicago, Ill.

THE CHURCH NEEDS MORE MEN.

The Lutheran Church needs more men in the West to preach in English. We repeat again most emphatically what we said in the *October Seminary Record* of 1903, "if we had 100 young men, well-trained, consecrated, and ready in the right spirit of self-sacrifice to enter upon work in the Lord's vineyard, we could within three months give them 100 cities into which they could enter, in the name of the Lord, and possess the land for Christ and the Church of the Reformation."

There are many who know so little of the nature of our western work that they cannot grasp the meaning of such a statement, nor what it really implies. Let us put it in another way. There is now lying before the writer a list of *twelve* cities in Minnesota, *thirteen* in Wisconsin, *eight* in Michigan, and *three* in the Dakotas, thirty-six cities in all,—in each of which there are five or more Lutheran Churches (using three or more foreign tongues), and in which there is not a single English Lutheran Church. More than a half a dozen of these cities are College or University towns. In each of these towns all the other Protestant denominations have flourishing English churches, and though in nearly all these towns the Lutheran population is in the majority, these Protestant churches grow and augment their membership largely from Lutheran

material, and in some cases eighty per cent. of the children in the Sunday schools and seventy-five per cent. in the churches, are Lutheran by early education.

There is another list before us containing the names of *forty-five* towns in which there are three or four Lutheran Churches, where the same sad condition of things exists.

Strange as it may seem, an English Lutheran Church to succeed in any of these cities, must be organized on the basis of the General Council, and that by a distinctively English Synod. The reason of this is not far to seek. If any Synod on the ground starts in with English work, the other Synods will not unite in the English work, but each one will make an attempt, and generally all fail, but an English Church organized by an English Synod, on a truly confessional basis, in due time will overcome all national and Synodical prejudices, and this is the only way of solution.

What we need is MEN, men of faith, of energy, and filled with the Western Missionary Spirit.

REV. ASA HARRIS WATERS, A. M.

Very suddenly, on the afternoon of Sunday, May 21, 1903, in his eightieth year, the Rev. Asa H. Waters departed this life at the residence of Mrs. Elisa Passavant, near Jumonville, Pa. He had walked up the mountain side, one mile from his home, to visit some friends. Whilst seated upon the porch in conversation, he grew pale, his head fell on his breast, and in a few minutes his spirit was in the other world.

Birth and Early Life.

On March 4, 1824, he was born near Pine Grove, in Butler Co., Pa. His father was Oren Waters, a lineal descendant of the famous Mayflower pilgrim, Governor Bradford. His mother was Miss Juliet Harris, a daughter of Ephraim Harris, a pioneer settler of Butler county. His father was a mill-

Rev. ASA HARRIS WATERS, A. M.

Born March 4, 1824;
Died May 24, 1903.

wright, and also one of the first manufacturers of shovels in Western Pennsylvania.

Their eldest son in that early day had few opportunities for an education, but with a good constitution and using to the best his advantages, he made his way in the world. At eighteen he was a trusted clerk in a business house of Pittsburgh.

Dr. Passavant and Young Waters.

Asa Waters attended the services of the First English Lutheran Church of Pittsburgh when the Rev. W. A. Passavant became its pastor. Fellowship ripened into friendship, and in 1844 Mr. Waters was confirmed by Rev. Passavant, becoming as Timothy to Paul, his "own son in the faith." The earnest appeals of the devoted pastor for missions and men made a deep impression upon the warm heart of the young man.

Determines to Become a Minister.

Now was a momentous period in the life of Mr. Waters. Writing to a dear friend of his youth, Father Waters says:

"I recall with intense interest our meeting to talk over and to pray over the great question of our future life work, whether in business or in the ministry of the Gospel. And I well remember our visit to our now sainted pastor for consultation and advice.....

"I have no doubt we have both traveled in the way our dear Heavenly Father intended. Though my services in the Lord's vineyard have not been conspicuous, yet I have never questioned my calling, and I am devoutly thankful that even now, at the age of 78, I am still able to preach the blessed Gospel here in Florida.

"My dear brother, we are both well up in years and we have not very many more years to spend here on earth. I thank God for the assurance that we shall be transferred from the Militant to the Triumphant Church."

Having put his hand to the plough, there was no looking back. When the "Carpenter Shop Academy" was opened November 4, 1845, by the Pittsburgh Synod at Zelienople, Pa., the first student on the ground was Asa Waters. In 1848 he was chosen Assistant to the Principal, the Rev. W. P. Ruthrauff,

of the "Mühlenberg Collegiate Institute" at Greensburg, Pa. Matriculating at Pennsylvania College, Gettysburg, Pa., in 1849, he graduated in 1853; and also from the Theological Seminary at the same place in 1855.

Vacation Work Whilst a Student.

To meet expenses and to gain experience, Mr. Waters usually spent his vacations in the service of the American Tract, the Bible, or other society; visiting the people in their homes; holding meetings, organizing Sunday schools, as he might find opportunity. Of his personality and influence at this time, an extract from a recent letter makes this grateful note:

"How well I remember Mr. Asa's visits to N. B., and his pleasant addresses to our Pres. Sabbath school, when I was a little girl, and he was at home from College. How well I remember his great fondness for music, and how he used to ask us Sunday school children to 'Sing out heartily.'

"I always liked to listen to him, and I am sure I must have done so with very suitable reverence, for he impressed me always with being so earnest, and so good,—qualities which are readily weighed in the balances of a child's convictions.

"Whenever he came home on his vacations, I was glad to look forward to his visit to the Sunday school, and to have him talk to 'us children.' His genuine goodness was very manifest, I think, to young and old; and all respected and highly estimated him.

"I left the old home on the hill so early in youth that I think I never saw him after I was about eighteen years old, but the impression he made upon my mind as a good and excellent man never passed away. Doubtless there are many who hold him in grateful and loving memory whom he helped on to better things, both heavenly and earthly, and will rise up to call him blessed through the unending years to come."

First Hospital Experience.

During the summer of 1848 many soldiers returning from the Mexican War disembarked at Pittsburgh. Rev. Passavant had rented the frame house in Allegheny for his proposed hospital. On the wharves of the Monongahela river he found two soldiers in peril of death from sickness and neglect, whilst their comrades proudly marched through the City receiving shouts and cheers of welcome.

These sick men were the first inmates of the incipient hospital, and Mr. Waters with Rev. Passavant were the Good Samaritans who washed, clad and nursed them back to health.

Interested in the Orphans.

Dr. Passavant's orphan work began with children whose parents died at the "Pittsburgh Infirmary." Mr. Waters was often among them. When the old buildings grew too small for the increased number, Mr. Waters spent his Seminary vacation in 1854 in charge of the first family of twelve boys taken from Pittsburgh to the Orphans' Farm School founded at Zelienople, Pa.

In 1860 he was chosen a member of the Board of Visitors to the Orphans' Home and Farm School, and so remained until his death. During the Civil War, he spent some months in 1863 in the service of the United States Christian Commission, and from the vicinity of Memphis, Tenn., gathered a lot of destitute children whom he placed in the Homes under the care of Dr. Passavant.

His will shows that the cause of the orphan lay very near his kind heart.

In the Gospel Ministry.

Immediately following his graduation from the Gettsburg Theological Seminary, in 1855, Asa Harris Waters, A. B., was admitted to the Holy Ministry by the Pittsburgh Synod of the Evangelical Lutheran Church. His first parish was in the county of his birth; his residence for five years being at Butler, and later at Prospect, Pa. He was diligent in seeking out and serving destitute points, beside the regular duties of his field. Old and neglected congregations were revived and encouraged by his indefatigable zeal in the Master's work. New organizations were effected and new church buildings marked his labors.

Rev. Waters possessed the spirit which so characterized his personal friends, the founders of the Pittsburgh Synod, and gained for it the honorable

name of "The Missionary Synod." His early ministry was full of self denial, the toilsome work of a frontier missionary.

The same spirit marked his life after he established the institution at Jumonville, Pa. He built a stone chapel on the grounds, and in the mountains some miles away gathered a congregation and had a church built.

Retiring from the cares of his Soldiers' Orphans home in 1890, Melrose, Florida, become his home. But the old spirit still burned. St. Luke's congregation was organized, and its beautiful church erected. To a friend he wrote shortly before his death:

"My time is chiefly employed in preparation for the services of our much loved little church. It is very dear to my heart and is doing a good work here."

With reference to his ministry at St. Luke's, in *The Lutheran*, "C. W. B." writes:

"He always preached faithfully to his church, but that was only part. His example and good works among the people were more convincing than any great preacher's sermons could be. His parishioners were never neglected. I have known him many a time, after performing his duties in church, to go and read his sermon all over to an aged lady who was too infirm to attend service. If any were sick, they were never forgotten; he would call upon them daily, spending hours ministering to their wants. Not only to their spiritual needs, but to their physical as well. His good deeds were not confined to his church, but to any in need."

County Superintendent of Schools.

His preparatory studies under the sainted Rev. Gottlieb Bassler at the Zelienople Academy were well done. His experience as Assistant to the Principal of the "Muhlenberg Institute," and his completion of the college curriculum at Gettysburg, gave him special qualifications for the duties of a teacher. In Butler, the County Academy was placed under his care, and later the Witherspoon Institute was committed to his charge. His ability as an instructor was so manifest that in 1863 he was chosen, and for three years served, as Superintendent of the common schools of the County. The prominence which Rev. Waters attained through the

superior work done and the solid character manifested secured such recognition and confidence as bring about a permanent change in his special vocation.

Establishes a Home for Soldiers' Orphans.

A beloved co-worker of the sainted Rev. Dr. Passavant, Rev. Waters in his youth became interested in the care of orphan children. From his Prospect parish he encouraged his people to take wagon loads of necessary supplies to the Orphans' Home, but three hours' drive away, at Zelienople. His heart was full of active sympathy for their pitiful condition.

In other ways the Providences of God had been preparing him for the great undertaking which presently was to occupy the time and energy of himself and his gifted wife for many years.

Rev. Waters as teacher and County Superintendent, was well-known to the Hon. Thos. H. Burrowes, Superintendent of public schools for the State of Pennsylvania. When the State resolved to take the orphans of her soldiers under her care, to Dr. Burrowes was entrusted the task of organizing soldiers' orphan schools. He urged Rev. Waters to find a fit location and begin such a school in the Western part of the State. The matter was in consideration, and favorably settled by one of the seeming little things which so often turn one's life into a very different channel.

Rev. Waters had been appointed to take part in the installation of the pastor elect at Jacob's Church, Fayette Co., Pa. Returning from the service he missed his train and had to pass the night at Uniontown, Pa. Looking about the town, the buildings of Madison College and their owner were stumbled upon; with the eventuation that the premises were secured, and on September 19, 1866, Rev. Waters began his Uniontown Soldiers' Orphan School.

Eight years this school remained at Uniontown. On April 8, 1874, it was removed to a beautiful site

on the Laurel Ridge, known as "Dunbar's Camp," and there until 1890, the "Dunbar Soldiers' Orphan School" was most successfully conducted by Rev. Waters and his devoted wife, who faithfully filled the office of Matron.

For twenty-five years this school did its noble service. Over 2,000 children and youth during this time enjoyed the advantages which the State of Pennsylvania provided for her soldiers' orphans. Thousands of homes and thousands of lives are blessed through the teaching, example, counsel, and tender parental care of Rev. and Mrs. Waters.

True for many is what one of this number lately wrote:

"Somehow when Mrs. Waters left us, something seemed to go out of my life; then since Mr. Waters went above, it leaves another void....I never did, and think I never will, love any others as I loved those two, and why should I not? Humanly speaking, I am what they made me, and if there is any good in me, was brought about by no preaching of words; but their lives were a sermon most eloquent."

Marriage and Family.

Whilst teaching at the "Muhlenberg Institute," Mr. Waters made the acquaintance of Miss Hannah Catharine, one among the accomplished daughters of Rev. Michael J. Steck, pastor of Lutheran congregations at Greensburgh and in Westmoreland county, Pa. With Miss Steck as his wife the young clergyman began his first pastorate in 1855. They were blessed with five children; one daughter, Zelie Eliza, married to C. Sidney Passavant, Rochester, Pa. The surviving sons are Rev. John A., who is the successor of his father and continues the Soldiers' Orphan School at Jumonville, Pa.; Oren J., M. D., physician and surgeon in practice, Chicago, Ill.; Rev. Mosheim S., pastor of the English Lutheran Church, Newark, N. J.

Their happy family life was unbroken until May 6, 1898, when the youngest son, Asa Harris, Jr., in his 23d year and a student of the Chicago Lutheran Theological Seminary, was snatched hence by the remorseless ocean near St. Augustine, Fla.

A sketch of the life of this gifted young man appeared in the *Seminary Record* for July, 1898.

The death of this son went deeply to the hearts of his parents; doubtless hastening the death of his devoted mother, who departed this life October 22, 1899, and saddening until their close the remaining years of the sorrowing father.

Writing to a friend of his youth, Father Waters said:

"Forty-five years have passed since then (their wedding trip through Pittsburgh)—years of labor, joys and sorrows, but, thank God! comparatively few of the latter, considering the length of time and the varied experiences through which we passed.

"The death of my beloved wife has indeed been a severe ordeal, but she has preceded me only a little while to the better land. I am now nearing my 76th birthday, and of course the remaining time is brief.

"I greatly miss my dear wife in the services, as she led the song service in all the churches I have served."

In a letter to the writer, October 27, 1902, from Melrose, Fla., Father Waters says:

"Oh, how glad I was to get to the end of my journey, and to set my feet again in Bay View Cottage. I sat down on the front veranda and was greeted with the song of a mocking-bird which sang so sweetly that I felt supremely happy.

"And had it not been for one thing my happiness would have been complete. I was alone. She who was always with me was absent. It was a dark cloud that flitted before my mind, but soon vanished in the thought of her greater happiness in the mansions above and the far sweeter songs of the angelic hosts."

And March 31, 1903, again from Melrose:

"I should feel very thankful, and I think I do, for such a large measure of health and good spirits, and for so much of everything desirable in this life, at the close of my 79 years."

His Burial.

And so the venerable man was ripening for eternity, awaiting the hour when he might go the better home. On the Tuesday, May 26th, after his spirit had gone to God Who gave it, in the afternoon, his family, the children of the orphan school and other friends assembled in tears and silence for the ministrations of loving reverence within the chapel where for years he had led the great orphan household at

the blessed offices of divine worship. "So teach us to number our days, that we may apply our hearts unto wisdom" were the words from which Rev. H. W. Roth, D. D., spoke in showing what had made the life of Father Waters so useful to others and so happy to himself.

On the following day at the First Lutheran Church, Pittsburgh, among whose membership Asa H. Waters had been enrolled nearly 60 years before, the liturgical services were conducted by the pastor, D. H. Geissinger, D. D. H. W. Roth, D. D., who had been confirmed by Rev. Waters over two score years ago, made the funeral address from Job 5:26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." His brethren in the ministry attended his mortal remains to the family lot in Allegheny Cemetery, where the president, Edmund Belfour, D. D., of the Pittsburgh Synod, of which Mr. Waters had been a member, lay and clerical, since 1844, ministered at the interment.

"Asleep in Jesus. Blessed sleep,
From which none ever wakes to weep."

Commemoration.

Minutes commemorating his life and labors were passed by St. Luke's Church, "the child of his old age"; by the Board of Visitors of the Orphans' Home and Farm School; by the Board of Managers of the Institution of Protestant Deaconesses, of which he had been a member since 1882; and by the Pittsburgh Synod, which with a "rising vote" endorsed the president's "beautiful tribute of respect and esteem," as follows:

"On the evening of the Lord's Day, May 24, 1903, the spirit of our beloved brother and father in Christ, the Rev. Asa H. Waters, passed from earth to Heaven, after a sojourn of nearly eighty years. I knew him since 1854, when we became fellow-students in the Theological Seminary in Gettysburg; and, in the now nearly completed half century of our acquaintance, I never met a man who more fully answered to my ideal of a Christian minister. He was a man of deep piety, ardent zeal in the service of the Church, unassuming and humble in spirit, wise in counsel, mild and modest in speech, a lover of peace and a peace-

maker, as free from guile as Nathaniel, and as loving as John. And I believe that all the brethren of this Synod will justify me in saying that, as far as we can read his character and life, he appears before us as one of the noble compnny whom St. Paul describes as 'blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom they shine as lights in the world, holding forth the Word of life.' And may his noble example be an inspiration to us, who still tarry and labor here."

Johnstown, Pa., June 12, 1903.

A Faithful Servant of His Lord.

With gentleness and dignity Asa Harris Waters moved among men. The kindness of his heart and the hospitality of his home were boundless. The privileges of the pulpit he greatly prized, and made careful preparation for his instructive sermons. Not a day passed that he did not read at least one chapter of his New Testament in Greek. He won the confidence of his parishioners, the esteem of his brethren and the love of all who knew him. Unaffected, upright, sincere, unassuming, his was the fruitful life and beautiful character of a superior Christian gentleman.

His Benefactions.

In life he was the friend and helper of every good cause. And his right hand knew not what his left hand did. His help was constant, generous, and without ostentation. As he received so he gave. He was an earnest friend of the Seminary and contributed $500 toward the payment of its debt. And when he set his house in order he planned for further good. His works will follow him as the future sets into effect the various annexed provisions of his last will and testament.

Therein he provides that $500 be paid to the Home Mission Board of the General Council of the Evangelical Lutheran Church in North America; $500 to its Foreign Mission Board; $1,000 to its Church Extension Society; $1,000 to the Orphans' Farm School, Zelienople, Pa.

Further, that $3,000 be invested *in perpetuo*, the interest therefrom to be used for the support of a

student of theology. By codicil to his will, this sum shall be paid to Thiel College of the Evangelical Lutheran Church, on condition that free tuition be granted to children of Lutheran clergymen.

In case this present rule of the college be rescinded, the amount must be paid to the Chicago Lutheran Theological Seminary.

After these payments, one-sixth of his remaining estate (the portion of his departed son Asa) is disposed of:

Three thousand dollars must be invested for the benefit of St. Luke's Evangelical Lutheran Church, Melrose, Fla., on certain conditions. Should these not be fulfilled, this sum is to be paid to the Chicago Lutheran Theological Seminary; any residue of this one-sixth portion of the estate, after providing for St. Luke's Church, must be paid to the Chicago Lutheran Theological Seminary. H. W. R.

THE CORRESPONDENCE SCHOOL FOR POST-GRADUATE WORK.

The aim of the Chicago Lutheran Theological Seminary is to aid the Lutheran Church in preparing and building up her Ministry to a more efficient service in a two-fold way: 1) by giving the best possible training, practical and theoretical, to the candidates for the Holy Office during the three or four years which they spend at the Seminary, and 2) by stimulating and guiding them, and all other pastors who may so desire, in their systematic study of theological science while engaged in pastoral work.

These Post-Graduate courses are offered simply as a help to studious pastors in preparing themselves for more efficient work in their ministerial labors. The Rules and Regulations covering the Correspondence School are given on pages 53-55 of the April Record of 1901, and the books recommended will be found in the April Record of 1899.

Pastors can begin their studies at any time,

and this part of the Seminary's activity never ceases.

To be able to carry out the ideal aimed at, the studious pastor, 1) must be strong in character and tenacious of purpose; 2) must learn to economize time; 3) must have a fixed time for these studies; 4) must so select his studies as to be directly serviceable in his practical ministry; 5) must learn to economize so as to be able to buy the books needed; 6) must so master the work of his parish as to be able to find time for study.

Only the names of such pastors will be enrolled as regular students of the Correspondence School, who report at certain stated periods during the current year. If no report has been received after a certain lapse of time, the name is not enrolled—but whenever the report comes in, the name is again reinstated, and all work done in the past retains its proper credit.

If we are to judge from the opinions of those who are pursuing these studies, and of those who for various reasons are not now able to continue their work, we have a right to infer that the Chicago Lutheran Theological Seminary is doing a work for the Church through its Correspondence School that will leave its impress for good, second only to that which the Seminary aims to accomplish by its regular instruction in the lecture hall.

During the year over 140 pastors have been identified with this method of systematic study, but we have thought it best to enroll regularly only about 70, as from these we have had some reports lately. Letters are coming in daily, but many of the reports are too late for this year's catalogue. Their names will appear next year.

As the President of the Seminary must take some needed rest during the summer, all Post-Graduate students are kindly requested not to report work done until September.

ALUMNI NOTES.

Rev. J. A. Zundel, '98, of Fargo, N. D., is president of the newly organized Lutheran Pastors' and Teachers' Association of Fargo, Moorhead and vicinity, and at the recent convention of the Red River Valley Central Lutheran League he was chosen president of that organization. St. Mark's Church, Fargo, is prospering under his pastorate.

* * *

Rev. A. L. Benze, '98, is pastor of a Pittsburg Synod mission in Cleveland, Ohio. The mission has sold its property, which was undesirably located, and will soon be located in a beautiful section of the city. The mission is thoroughly alive and growing.

* * *

Rev. J. J. Clemens, '97, was, on January 17, 1904, installed pastor of the Holy Trinity Church of LaCrosse, Wis., by the Rev. G. H. Trabert, D. D. His field is a promising one.

* * *

The Joint Vestry of the Mulberry, Ind., parish, at its annual meeting voted an increase of salary to its faithful pastor, the Rev. W. J. Seiberling, '02.

* * *

Rev. C. G. Solberg is pastor of the Covenant English Lutheran Church of Chicago.

* * *

Rev. Wm. Eckert, '01, is laboring in South Bend, Ind., where a mission has grown from 19 members to 65 members, with excellent prospects for new accessions. Rev. Mr. Eckert is secretary of the Northern Conference of the Chicago Synod.

* * *

Rev. B. F. Hoefer, '97, Toledo, Ohio, has two classes in training for confirmation, an adult class of six and the regular class numbering 35.

* * *

Rev. T. C. Thompson, '99, is serving three congregations of the United Norwegian Church in and near Estherville, Iowa. Morning services are held in the Norwegian and evening services in the English language.

The Seminary Grounds Looking North-West.

Rev. C. L. Warstler, '99, is secretary of the Synod of the Northwest. He is doing faithful work in the English mission in St. Paul, Minn.

* * *

Rev. C. Theodore Benze, '97, is with his brother, G. A. Benze, pastor of a large congregation at Erie, Pa. This congregation supports two missions. A new parsonage, colonial style, and modern in all its appointments, has been built during the past year.

* * *

Rev. S. M. Lutz, '02, has organized an English mission with 35 members at Edgewater, a suburb of Chicago.

* * *

Rev. R. L. Patterson, '01, pastor of Trinity Lutheran Church, Somerset, Pa., is closing his second year's work in that place. The new Christ's Church in the country will shortly be dedicated. He has an offer from Mr. Carnegie for half the cost of a $2,000 pipe organ.

* * *

Rev. S. D. Myers, '02, was installed pastor of the St. James Church at Vandalia, Ill., on the evening of Sunday, March 6, 1904, by Rev. H. Peters, president of the Chicago Synod.

* * *

Rev. John A. Frischkorn, '98, built a new church the past year at South Sharon, Pa. A troublesome affection of the throat will probably necessitate his taking a rest of some months from his duties.

* * *

Rev. Paul J. Gerberding, '03, finds time to take up post-graduate work at his alma mater in connection with the work of his growing St. Matthew's Mission on the West Side, Chicago.

* * *

Rev. M. E. Boulton, '99, is the acceptable pastor of the First English Lutheran Church, a mission of the Chicago Synod at Mishawaka, Ind. Of twelve churches in the city his congregation has the most modern and churchly Protestant edifice. The property value is $12,000, with a debt of but $200.

Rev. P. C. Wike, '98, is in the fifth year of his pastorate at Colburn, Ind. In this time a $5,000 church has been built and paid for and a parochial school established, which has grown into the Colburn Academy of the Chicago Synod.

* * *

Rev. E. A. Trabert, '98, of Uniontown, Pa., is president of the Uniontown Relief Association, a charitable organization for the relief of deserving poor. He is also president of the Uniontown Musical Club.

* * *

Rev. Paul W. Roth, '03, is pastor of Holy Trinity Church at Elgin. This congregation is but little over a year old, numbers 162 members and has been self-supporting from the start.

* * *

On February 3, 1901, an English congregation with 14 charter members was organized in Kenosha, Wis. In May, 1901, P. E. Baister received a call to become its pastor. Now there is a church property valued at nearly $12,000, with a congregation of 130 members and a Sunday school of 175 members.

* * *

Rev. A. D. Crile, '02, pastor of the Wicker Park Church, Chicago, is sojourning in New Mexico on account of the precarious condition of his wife's health. It is our sincere hope that the change of climate may prove highly beneficial.

* * *

St. Luke's Church, Chicago, of which Rev. M. E. Huberland, '01, is pastor, has added a modern parsonage to its already valuable property. A painful accident has confined Mr. Huberland to his bed for a number of weeks.

* * *

Rev. J. A. Leas, '95, is much attached to his work in Portland, Ore. He reports a most encouraging condition in the affairs of the congregations along the coast. Student Eck is assisting Bro. Leas in his work at present.

Rev. P. W. H. Frederick, '99, is pastor of a Lutheran Mission which he organized in Pasadena, Cal., last August. The congregation already numbers 34 members. Money is being raised for the purchase of a church lot.

* * *

Rev. O. J. Wilke, '97, who has served a congregation in Superior, Wis., for almost seven years, has accepted a call to St. John's, Madison, Wis., as assistant to his father. He entered upon his new field at Easter.

* * *

Rev. C. Luther Miller, '98, serves two mission congregations, one at Salisbury, N. C., and the other at Spencer, N. C. Both congregations will be free from debt before the close of the year. A new parsonage has just been erected.

* * *

Rev. J. A. Arndt, '98, began to work in the Rural Retreat, Va., pastorate last June. He has four congregations and reports all to be in a flourishing condition. An effort is being made to divide or rearrange the pastorate.

* * *

A graduate of the class of '01 has the distinction of being the only Danish Lutheran minister in Pennsylvania. He is Lewis C. Larsen and serves a courageous mission congregation in Warren.

* * *

Three congregations and a mission station form the pastoral field of Rev. W. H. Neumann, '99. He resides at Plankinton, S. D. Two years ago a church was built at Plankinton and now a parsonage is to be built. On May 27, 1903, Rev. Mr. Neumann was united in marriage with Miss E. Burmeister, a Wisconsin lady.

* * *

Rev. H. T. Weber, '01, of Coshocton, Ohio, is now the pastor of Emmanuel's Church of Coshocton, organized by him in the fall of 1901, and also of St. Paul's Church, six miles from Coshocton. The parish is harmonious and progressive.

The English work in Racine, Wis., under the care of Rev. G. F. Gehr, '00, is moving along finely. Thirty-six were confirmed on Palm Sunday and the Easter accessions exceeded the half hundred mark. The congregation will be self-sustaining by Advent. A son was born to Rev. and Mrs. Gehr on February 1st.

* * *

Rev. P. E. Monroe, '01, is pastor of the Ehrhardt, S. C., pastorate. A new church in Ehrhardt will be consecrated the fourth Sunday in April.

* * *

Rev. I. Whitman, '96, of Wallace, Ind., is the acceptable treasurer of the Chicago Synod.

SOME RECENT BOOKS.

(Under this heading we will notice, from time to time, such new books as we regard of permanent value. We do not obligate ourselves to notice all the books sent for review).

JONES, JOHN P. *India's Problem. Krishna or Christ.* Fleming H. Revell Co. Price $1.50 net. New York, Toronto, Chicago.

This is not only a very timely volume but gives us the latest and clearest account of the land and people of India, the religions of India, the history of Christian work in India, and in special lectures contrasts Hinduism and Christianity, discusses the training required by the missionary, methods of missionary organization, present day missionary problems, and missionary results. The treatment is both historical and descriptive. The book is the result of a course of lectures delivered at various Theological Seminaries. Dr. Jones speaks from experience, for he has labored for twenty-five years as a missionary in the service of the American Board, in South India. Any one interested in India can get more positive and valuable information from this volume than in reading a variety of other books.

HARBAND, BEATRICE M. *Daughters of Darkness in Sunny India.* Fleming H. Revell Co., Chicago, Toronto, New York. Price $1.00 net.

Miss Harband gives us a charming variation

The Seminary Grounds Looking South-West.

among stories from the mission fields. She shows us the missionary and the Gospel as they are seen through the eyes of a little Hindu maiden. This life story of Sundari the heroine is very interesting, full of adventure and romance, and is a true story of some of the sufferings that the daughters of India must pass through in confessing Christ.

BIEDERWOLF, W. E. *A Help to the Study of the Holy Spirit.* With an Introduction by Dr. William G. Moorehead. Second edition. Boston. 1903. Pp. 195.

This work, by a well-known and popular Western evangelist, under twelve chapters, discusses the name, the advent, the personality, the deity, the sealing, the anointing, the communion, the fruits, the baptism, the filling, the emblems, and the resistance, *of the Holy Spirit.* It closes with a good bibliography. The work is scholarly, stimulating and very suggestive. The writer's aim is to develop the doctrine on a strictly biblical basis, and the work though practical in character is also exegetical. The difficulties of the various theories are fairly stated, and the work repays careful study.

HEISLER, CHARLES W., D. D. *The Passion of our Lord.* An interwoven narrative....in the words of the Four Evangelists. Address the author, Albany, N.Y. Price 65 cents postpaid. Pp. 141.

This is a beautiful little volume prepared for devotional reading and for Public use during Lent and the Holy Week. Beginning with Palm Sunday, the Gospel narrative is chonologically arranged for the different days, and the order of events clearly shown, being introduced by brief notes. The work deserves a large circulation.

STANDARD EDITION OF LUTHER'S WORKS IN ENGLISH. Edited by *John Nicholas Lenker, D. D.*

Two volumes of this great undertaking have now appeared. The first volume contains vol. 1 of Luther's *Commentary on the First 22 Psalms*, covering Ps. I-VIII., and the *second* contains vol. 1 of his *Commentary on Genesis*, covering Gen. i.-iv. Both volumes include over 450 pages each.

Let every Lutheran who reads these lines make up his mind that he will own the works of Luther in English, and *read them.* Write for further information to *Rev. J. N. Lenker, D. D.,* Lutherans in all Lands Co., Box 253, Minneapolis, Minn.

A good plan is to use one volume at a time as a book of devotions, reading about four or five pages daily. Begin with vol. 1 on the Psalms, and by the time this is finished, and vol. 1 on Genesis is completed, a third volume will appear, and in this way the rich treasures of God's Word will become our daily nourishment, and we will understand more fully the truths so clearly taught in these precious books.

HAAS, JOHN A. W. *Biblical Criticism.* A Brief Discussion of its History, Principles, and Methods. With an Introduction by Dr. Jacobs. General Council Lutheran Publication House, Philadephia, Pa. Pages 265. Price $1.25.

A most excellent discussion of a vital question, giving a general view of the whole field, written from a conservative, positive position. Every clergyman ought to read this book.

The Lutheran Book Concern of Columbus, Ohio, is aiming to supply the Sunday schools and families of the Lutheran Church with suitable books to put into the hands of the young. The latest addition is a story for girls, DOROTHY, by the Rev. G. W. Lose. Price 25 cents.

NEVE, J. L. *The Free Church System compared with the German State Church.* Translated by Dr. Hay. German Literary Board, Burlington, Iowa. Pages 58. Price 25 cents.

We have read this interesting Pamphlet with increasing interest, page after page. Originally written for the information of readers in Germany, it was published there with an introduction by the well-known *Adolph Stoecker.* It has now been translated, and we know of no work that incidentally gives us a better view of the Lutheran Church in Germany, in contrast with our Lutheran Church in America, than this discussion. It is surprising how much valuable information is here given when the author discusses

1) the advantages and 2) the disadvantages, of a Free Church. So practical is the discussion that it suggests many valuable hints, and may be regarded as a contribution to "Practical Theology."

The Music of the Responses, containing the Authentic Plain Song Responses from the *Choral Service Book*....for the use of *Evangelical Lutheran congregations* with accompanying Harmonies for Organ. Edited by HARRY G. ARCHER and REV. LUTHER D. REED. General Council Publication Board, Philadelphia, 1903.

The title explains the character of the book. The melodies are the historical ones of the Plain Song system which have been associated with the text of the Liturgy for many centuries.

LUND, EMIL. *The Book of Job.* Translated and Annotated. Lutheran Augustana Book Concern, Rock Island, Ill. Pages 379. Price $1.25.

This work shows carefully research and sound scholarship, and deserves a large circulation.

SPEER, ROBERT E. *Missionary Principles and Practice.* Fleming H. Revell Co. Chicago, Toronto, New York. Pages 552. Price $1.50 net.

The aim of this volume is to set forth the main principles underlying the missionary movements of the day, and to apply them especially to the conditions in China. In the latter part of the book he shows the need and the results of the work by illustrations taken from the mission fields of China, Japan and Korea, and presses home to the heart and conscience the privilege and duty of aiding in the speedy evangelization of the world.

sal priesthood of all believers. Each believer holds personal communion with Christ, and through Christ with God the Father, and needs no human priest to intercede for him as a mediator.

1) The universal priesthood and the ministerial office are two distinct things. All believers are priests, but the office of the ministry must be committed to a person. A minister must be called of God through His Church, and if he has the suitable gifts, must be sacredly set aside to the office.

2) As all believers are priests they must constantly exercise this universal priesthood common to all.

3) As the office of a priest is two-fold, *a*) to offer sacrifice and *b*) to pray,—so all believers in the exercise of their universal priesthood must offer *a*) spiritual sacrifices, of their bodies (Rom. 12:1), including true self-denial (Heb. 13:6; Phil. 4:18), the taking up of one's cross daily (Luke 9:23), and *b*) prayer and praise (Heb. 13:15; Rev. 8:3, 4).

4) But "spiritual sacrifices" are often the acts not of the individual Christian, but of the whole congregation.

5) The minister is called to act as the mouthpiece of the congregation, and publicly represents the universal priesthood, in public instruction, in warning, in exhortation, in public prayer, in thanksgiving, and in offering of gifts.

6) That a believer possesses the universal priesthood does not confer the right to offer prayer or preach *in public representatively* for all.

7) A N. T. believer is not as such a minister, though he is a priest. To be a *minister* he must be called to the office, and the office must have been committed to him before he can act for the Church as the *public administrant.*

8) His right and authority as a minister is not individual, but organic, for he acts not in his individual capacity, but as a representative of the Church and of the congregation as an organism. His acts are not his own, but the acts of the Church and of the congregation.

9) This representative priesthood confers no mediatorial powers.

10) The privileges of the universal priesthood are never transferred to the ministry.

11) God calls men into the ministry through His Church. The power of becoming a minister by vocation, i. e., by the calling of the Church, has its root in the common priesthood, as the power to bear office by election, as a ruler in a free state, has its root in the common citizenship.

12) The minister is a *minister* only because he has been called to this office by the Church. He is a *priest* in the same

sense only in which each individual member of the congregation is a priest.

13) If our Early Divines in the Lutheran Church speak of ministers as *priests*, the word is used in the sense of presbyters, of which it is but a contraction. But a Lutheran in modern times, as a protest against false doctrine, does not call ministers, *priests*,—just as he does not speak of the Lord's Day as *the Sabbath*.

I. THE MINISTRY DURING CHRIST'S TIME.

18. The Gospel Record is very clear and explicit that Christ trained the Twelve, and named them Apostles (Luke 6:13), and appointed them as the leaders of His Church.

1) Our Lord chose and trained the Twelve for the office they were to fill and the work they were to do.

2) Their mission and commission are fully given in Matt. 10:1-42; Luke 6:12-17; Mark 3:13-19.

3) Christ gave them authority and power, endowed them with ability to work miracles (Matt. 10:1, 8), and limited their sphere to the lost sheep of the house of Israel (Matt. 10:5).

4) The express mention of the fact that our Lord "named" the Twelve "Apostles" at the time of their appointment (Luke 6:13) indicates that they filled a special position.

5) They are not only members of the Christian Church and representative disciples, but were appointed by Christ to a special office, and were commissioned with a special authority.

6) The appointment of the Twelve as Apostles differs altogether from the appointment of "the Seventy", whom the Lord "sent two and two before his face into every city and place whither he himself was about to come" (Luke 10:1).

a) The office of the Apostles differed from that of *the Seventy* in nature and in duration.

b) The office of the Apostles was permanent and a call to the regular ministry of the Church; that of the Seventy was only a temporary and special appointment for preparing the Lord's last Journey, and was limited to places which the Lord designed to visit.

c) As Christ selected *twelve* Apostles, with reference to the twelve *tribes* of Israel, so it seems probable that He had in view in appointing the Seventy. the *seventy elders* of the people endued with the spirit of prophecy (Num. 11:16-30).

19. The Apostles had a direct, special, and extraordinary vocation.

1) They received from our Lord Himself an authoritative commission for the government and nurture of the Church, having within it all the powers of the future ministry.

2) That they had such a personal and official position can

be clearly seen from *a*) Matt. 10:1-5; *b*) John 6:66-71, "Jesus said therefore unto the twelve, Would ye also go away? . . . . Did not I choose you the twelve?"; *c*) Luke 22:29, 30, "ye shall sit on thrones judging the twelve tribes of Israel"; 4) they mediated between Christ and the people in the feeding of the five thousand (Luke 9:10-17), and in the feeding of the four thousand (Matt. 15:32-39), and at other times (John 12:20-22).

3) This is also evident from the fact that Christ's dealings in the last days of His ministry are mainly concentrated upon the Twelve.

a) To them he addresses his last discourses;

b) With them He celebrates the Last Supper, and commits this Sacrament to them to be perpetuated in His Church (Luke 22:14-20; Matt. 20:20-29; Mark 14:17-25).

4) Especially is this evident from the events recorded after Christ's resurrection, during the "great forty days."

a) To them was given the special commission, "Go ye, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost," etc. (Matt. 28:16-19; Mark 16:15,16).

b) To them Christ said, "As the Father hath sent me, even so I send you." "Receive ye the Holy Ghost: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained" (John 20:21-23). Though other disciples may have been present, this commission and "the power of the keys" was given to the Apostles alone. In Matt. 18:15-18 the power of the keys is also committed to the whole Church, but herein lies no difficulty, for the Church by Christ's authority and appointment has executive officers, and it is through them that her official power is put into effect.

c) To them as "the Apostles whom He had chosen" the risen Christ "showed Himself alive after His passion by many proofs, appearing unto them by the space of forty days," "having given commandment through the Holy Ghost unto them," "and speaking the things concerning the kingdom of God," Acts 1:2-5.

20. The Apostles had equal authority. To St. Peter was not granted the primacy of power, nor jurisdiction over the Universal Church, as maintained by the Roman Catholic Church.

1) Peter's primacy of power and jurisdiction over the Church cannot be deduced from what are known as the three *Petrine texts* (John 21:15-17; Luke 22:31, 32; Matt. 16:17-19).

(2 John 21:15-17 does not teach that the power of *jurisdiction* over the Apostles and over the whole Church was granted to Peter, but the whole passage has its great significance in this, that we have a record of the personal restoration of St. Peter to his former position of trust and leadership, of which his

three-fold denial of Christ might be supposed to have deprived him.

3) In Luke 22:31, 32, "do thou, when once thou hast turned again, stal lish thy brethren"—we do not have a statement that Christ granted *infallibility*, or gave the primacy and authority over the other Apostles, to Peter,—but simply a prophecy of Peter's fall, and an encouragement that after his repentance he should again assume the natural leadership and build up the rest that they sin not as he had done.

4) Peter's primacy cannot be deduced from the main passage, Matt. 16:18, for these reasons:

a) Christ gave a like calling to all the Apostles (Matt. 28:18-20).

b) The promise given to Peter in Matt. 16:18, 19, as to the power of the keys (loosing and binding) is also given in Matt. 18:18 to all the Apostles and the Church in general, and after the resurrection is actually given to the whole Apostolic body (John 20:21-23).

c) The commissions of our Lord after His resurrection were given to all the Apostles alike and equally.

d) No one disputes the fact that Peter was the recognized leader of the Apostles.

e) But the whole history of the Apostolic Church as recorded in the Acts and the Epistles of Paul and Peter, show that Peter did not have the primacy of jurisdiction and of authority as maintained by the Roman Church.

1) Peter *is sent* by the Apostles to Samaria (Acts 8:14-17).

2) He defended himself in the matter of Cornelius (Acts 11:1-4).

3) He did not preside at the Council of Jerusalem (Acts 15:13-22).

f) Peter nowhere claims such supreme authority.

g) Paul nowhere recognizes such an authority of Peter.

h) Various facts in Peter's personal life oppose such a theory.

1) He is the only Apostle sternly rebuked (Matt. 16:23).

2) He denied Christ with an oath (Matt. 26:69-75 .

3) He is the only Apostle of whom it is said that he erred on a point of doctrine and morals (Gal. 2:6-14).

5) Nor is the interpretation of the word *rock* in Matt. 16:18 as given by the Roman Catholic Church correct, referring it to Peter as *a person*, in the sense that Peter was invested with *a permanent primacy capable of being transmitted to his successor*.

a) Scripture gives us no evidence whatever that Peter *alone* was appointed to be the founder and Head of the Church, but it specifically teaches the very opposite, for the Church "is

built upon the foundation *of the Apostles* and prophets, Christ Jesus Himself being the chief corner stone" (Eph. 2: 20), and not on Peter as a person.

b) There is no evidence whatever in Scripture, and the whole teaching of the N. T. is against it, that Peter was the vicegerent of God and the Sovereign of the whole Christian Church.

c) There is no evidence whatever, in Scripture or anywhere else, that this *supposed* primacy and authority could be transmitted or was transmitted.

d) There is no evidence whatever that Peter, rather than Paul, was the head of the Church at Rome.

e) There is no evidence in Scripture or in history to show that Peter's *supposed* transmissible authority was transmitted to the leading official of the Church at Rome. We can trace the *origin of the comparatively late tradition of this theory.*

f) The true interpretation of the word *rock*, which also has the best exegetical foundation, refers the word *rock* to Peter, not however in his own person as such, nor in his office, but to Peter as the representative of the Apostles, as professing in their name the true faith. and as such is entrusted with laying the foundation of the Church as the leader of the Twelve, and as the first preacher and witness to both Jews and Gentiles (Acts 2 and 10). So already Bengel: "Peter exercised a certain prerogative as chief, without any prejudice to the equality of power in all the Apostles; for he was both the first to gain over many Jews (Acts 2), and the first to admit the Gentiles to Gospel privileges (Acts 10). . . . All this may be safely affirmed; *for what has this to do with Rome?*" This view has been accepted by many of the greatest modern exegetes, and can be maintained without imperiling, in the least degree, any of the great principles of Protestantism.

6) Not only is there no Scripture evidence, but there is also no historical basis whatever to establish Peter's primacy and jurisdiction.

a) History knows of no Episcopate of Peter at Rome.

b) If Peter was an Apostle he could not have been a Bishop, for a N. T. bishop or presbyter was the pastor of a congregation.

c) There is no historical evidence that the Church knew of any *visible* head of the Christian Church before Constantine's time, and the origin of this theory can be distinctly traced.

d) Peter had no personal successor in his office. (For a fuller discussion of this whole subject see my *Doctrine of the Church*, pp. 31-39).

21. A more exact definition of the name of an Apostle.

1) The proper meaning of *Apostle* is *one sent*, an *ambassador*. It denotes more than *aggelos*, a *messenger*, as an *apostle*

represents the sender. An apostle is entrusted with a mission, and has powers conferred upon him.

2) In designating His immediate disciples *apostles*, our Lord was not introducing a new term.

3) In the Gospels the word *apostles* is not often used, as those chosen to this special ministry are generally spoken of as "the disciples," or more definitely, "the twelve." In Matthew the word only occurs *once* "the twelve *apostles*" (Matt. 10:2), only *once* in Mark (6:30); only *once* in John (13:16) and then in the general sense of a messenger, In Luke the common designation of the twelve is "the apostles" (5 times in the *Gospel*, 30 times in the *Acts*).

4) The twelve apostles, as the representative of the twelve tribes of Israel, were primarily the apostles of the circumcision (Matt. 19:28; Luke 22:30).

5) Though in the language of the Apocalypse (Rev. 21:14), the number of the Apostles remains *twelve*, the number is not so limited in Scripture, for Paul and Barnabas are also distinctly called "apostles" (Acts 14:4, 14), and probably James, the Lord's brother, is also styled an apostle (Gal. 1:19; 1 Cor. 15:5,7).

22. The marks and qualifications of an Apostle were four.

1) An Apostle must have seen the Lord and been an eye-witness of the resurrection (Luke 24:48; Acts 1:8, 22; 1 Cor. 9:1,2). Matthias (Acts 1:21-26) had this qualification; Paul received this qualification by a miraculous appearance (Acts 9:3-6; 22:6-11; 26:12-18; 1 Cor. 9:1); Barnabas evidently had it (Acts 4:36, 37), and Eusebius identifies him with one of the seventy disciples (Luke 10:1); and if James, the Lord's brother, not one of the twelve, is called an Apostle (Gal. 1:19; 1 Cor. 15:5, 7), he also had this qualification,

2) The second qualification was "the signs of an apostle" (1 Cor. 9:2; 2 Cor. 12:12). From these verses we may infer that these "signs" included. 1) great moral and spiritual gifts, —patience, self-denial, and effective preaching leading to many conversions; and 2) supernatural powers, "signs, wonders, and mighty works."

3) A direct call from God. The Twelve were directly called by Christ by an outward, personal communication from the Lord. A *direct* call is implied in the language of St. Paul, "God hath set some in the church, first apostles," etc. (1 Cor. 12:28); "And he himself (God) gave some to be apostles," etc. (Eph. 4:11). Paul was not only *directly* called by Christ (Acts 26:12-18), but both he and Barnabas, at the command of the Holy Spirit, received also an outward commission from the Church (Acts 13:2, 3).

4) The Apostle belonged to the whole Church in general.

CHICAGO SEMINARY REGISTER.

CALENDAR.

1903.
Oct. 1—*Thursday*, 10 A. M. Fall Term begins.
Dec. 18—*Friday*, 9 A. M. Preliminary examinations begin.
Dec. 23—*Wednesday*, 5 P. M. Fall Term ends.

CHRISTMAS HOLIDAY.

1904.
Jan. 4—*Monday*, 9 A. M. Spring Term begins.
April 19—*Tuesday*, 9 A. M. Pass Examinations begin.
April 22—*Friday*, 5 P. M. Pass Examinations end.
April 26—*Tuesday*, 10 A. M. Examinations by the Directors.
April 27—*Wednesday*, 10 A. M. Board of Directors meets.
April 27—*Wednesday*, 8 p. m. Annual Address.

SUMMER VACATION.

Oct. 5—*Wednesday*, 10 A. M. Board of Directors meets.
Oct. 6—*Thursday*, 10 A. M. Fall Term begins.
Oct. 6—*Thursday*, 2 P. M. Matriculation Examinations.
Oct. 8—*Saturday*, 9 A. M. Final Examinations begin.
Dec. 20—*Tuesday*, 9 A. M. Preliminary Examinations begin.
Dec. 23—*Friday*, 5 P. M. Fall term ends.

CHRISTMAS HOLIDAY.

1905.
Jan. 3—*Tuesday*, 9 A. M. Spring Term begins.
April 26—*Wednesday*, 8 P. M. Annual Address.

FORMER STUDENTS.

Of those who have studied in our Seminary, there are now one hundred and fifty-six in the active ministry. Some of these have studied only a year at our Institution, having studied theology also at other institutions, while others have spent two, three, four, or even five years at our Seminary. Many also have been ordained by their respective Synods before they graduated in all the Courses which this Seminary requires for graduation.

Regular Graduates with the Degree of B. D.

1895

Rev. Joseph A. Leas,	Portland, Ore.
Rev. Gustav Mack,	Cullom, Ill.

1896

Rev. Thormond Kolste,	Chicago, Ill.
Rev. O. G. U. Siljan,	Northwood, Iowa
Rev. C. O. Solberg,	Chicago, Ill.
Rev. Isaiah Whitman,	Wallace, Ind.

1897

Rev. C. T. Benze, - - - - Erie, Pa.
Rev. Wm. Hall, - - Sherodsville, Ohio
Rev. B. F. Hoefer, - - - Toledo, Ohio
Rev. V. J. Mengers, - - Philadelphia, Pa.
Rev. Otto J. Wilke, - - West Superior, Wis.

1898

Rev. C. M. Weswig, - - - Bergen, Wis.

1899

Rev. M. E. Boulton, - - - Mishawaka, Ind.
Rev. P. W. H. Frederick, - - Pasadena, Cal.
Rev. G. P. Kabele, - - - Goshen, Ind.
Rev. Runolfur Marteinsson, - - Gimli, Manitoba
Rev. W. H. Neumann, - - Plankinton, S. Dak.
Sever Svien, - - - Minneapolis, Minn.

1900

Rev. O. K. Espeseth, - - - Chicago, Ill.
Rev. William Evans, - - - Chicago, Ill.
Rev. C. K. Lippard, - - - Saga, Japan
Rev. H. B. Reed, - - - Chicago, Ill.
Rev. H. A. Yung, - - - - Seattle, Wash.

1901

Rev. J. R. E. Hunt, - - - Chicago, Ill.
Rev. R. L. Patterson, - - - Somerset, Pa.

1902

Rev. P. Edward Baisler, - - Kenosha, Wis.
Rev. J. J. Clemens, - - - LaCrosse, Wis.
Rev. Nels N. Esser, - - - Scandinavia, Wis.
Rev. Julius Holm, - - - Brenham, Texas
Rev. S. M. Luz, - - - - Chicago, Ill.
Rev. C. L. Miller, - - - Lexington, N. C.

1903

Rev. Henderson N. Miller, Ph. D., Middlepoint, Ohio

Regular Graduates with the Degree of Graduate of the Evangelical Lutheran Theological Seminary at Chicago, Ill.

1897

Rev. J. J. Clemens, - - - LaCrosse, Wis.
Rev. Luther Hogshead, - - Hicksville, Ohio
Rev. Ernest J. E. Kuhlman, - Wapakoneta, Ohio

1898

Rev. J. A. Arndt, - - - Iron Station, N. C.
Rev. F. S. Beistel, - - - Minneapolis, Minn.
Rev. A. L. Benze, - - - - Erie, Pa.
Rev. M. E. Boulton, - - - Goodhue, Minn.
Rev. J. A. Frishkorn, - - - Wallrose, Pa.
Rev. Edward Haecker, - - Cedar Falls, Iowa
Rev. W. F. Holl, - - - Camas, Wash.
Rev. G. P. Kabele, - - - Goshen, Ind.
Rev. C. L. Miller, - - - Lexington, N. C.
Rev. L. O. Pearch, - - - Bouquet, Pa.
Rev. E. A. Trabert, - - Uniontown, Pa.
Rev. P. C. Wike, - - - Colburn, Ind.
Rev. O. R. Wold, - - Faucheng, China
Rev. J. A. Zundel, - - - Fargo, N. D.

1899

Rev. A. H. Arbaugh, - - Frankford, Ind.
Rev. Erik Hansen, - - - Potter, Neb.
Rev. N. S. Lutz, - - - Dubuque, Iowa
Rev. T. C. Thompson, - - Estherville, Iowa
Rev. C. L. Warstler, - - West St. Paul, Minn.

1900

Rev. Z. M. Corbet, - - - - Chicago, Ill.
Rev. George F. Gehr, - - - Racine, Wis.
Rev. A. C. Petersen, - - - - Nysted, Neb.

1901

Carl J. P. Alberthus, - - - Austin, Texas
Rev. A. C. Anda, - - - - Chicago, Ill.
Rev. P. E. Baisler, - - - Kenosha, Wis.
Rev. G. F. Dittmar, - - - Tiosa, Ind.
Rev. William Eckert, - - South Bend, Ind.
Rev. Michael Haberland, - - Chicago, Ill.
Rev. H. K. Lantz, - - - Frankfort, Ind.
Rev. Lewis C. Larsen, - - - Warren, Pa.
Rev. David Magnusson, - - Riverside, Cal.
Rev. P. E. Monroe, - - - - Salisbury, N. C.
Rev. William H. Shepfer, - - Fultonham, Ohio
Rev. H. T. Webber, - - Coshocton, Ohio

1902

Rev. Austin Crile, - - - Chicago, Ill.
Rev. S. D. Myers, - - - Nappanee, Ind.
Rev. J. V. Sappenfield, - - - Corydon, Ind.
Rev. W. J. Seiberling, - - - Mulberry, Ind.

1903

Rev. Clifford Paul Fisher - Rowan, N. C.
Rev. Paul J. Gerberding, - - Chicago, Ill.
Rev. Linden P. Pence, - - - Chicago, Ill.
Andrew Quale, - - - Minneapolis, Minn.
Halvor Rogn, - - - Silverton, Ore.
Rev. Paul Wagner Roth, - - Elgin, Ill.
Rev. T. A. Schoenberg, - - Whatcom, Ore.

CATALOGUE OF STUDENTS.

THIRTEENTH YEAR, 1903–1904.

Post-Graduate
Candidates for the Degree of Baccalaureus Divinitatis.
Correspondence School.

GEBERT, REV. GEORGE, - - - Tamaqua, Pa.
LOFGREN, REV. D. A., - - - Michigan City, Ind.
MCCULLOUGH, REV. H. A., - - Mt. Pleasant, N. C.

Post Graduate
Candidates for Graduation with the Degree of B. D.
In Residence.

ARBAUGH, REV. ALONZO HARVEY, - Frankfort, Ind.
AULL, REV. WILLIAM BOWMAN, - - Buena Vista, Va.
BOYER, REV. ELMER D. S., - - Lafayette, Ind.
BRINER, REV. IRA G., - - - Chicago, Ill.
GERBERING, REV. PAUL J., - - - Chicago, Ill.
PENCE, REV. LINDEN P., - - - Chicago, Ill.
STACY, REV. CURTIS G., - - - Chicago, Ill.

Candidates for Graduation with the Degree of B. D.

OLAFSON, KRISTINN K., - - Gardar, N. Dak.

Candidates for Graduation.

CHRISTY, WILLIAM PASSAVANT, - Ellerton, Ohio
CONRAD, EDWARD PARKER, - Lexington, N. C.
KNAUER, JOHN, - - - - Washington, Pa.
LEGUM, JOHN, - - - Kurland, Russia
NIELSEN, EDWARD M., - - - Racine, Wis.
SKINDLOV, ANDERS MATTHIAS, - Lake Madison, S. D.
STECKEL, LLOYD WILLIAM, - - Mulberry, Ind.
VOEGTLY, HENRY, - - - - Evans City, Pa.

Clergymen in Residence.

BUNGE, REV. WALTER HENRY, - - Olin, Iowa
Takes 6, 12, 13, 14, 15, 16.
KROGSTAD, REV. ADOLPH JOHN, - Crookston, Minn.
Takes 6, 8, 12, 13, 15, 16.
ODLAND, REV. LARS J., - - - Clark, S. Dak.
Takes 6, 7, 14.
QUELLO, REV. JULIUS A., - - Chicago, Ill.
Grad. 4, 5, 7, 15. *Takes* 2, 3, 6, 11, 12.
SIMONDSON, REV. SIMON CHRISTIAN, Chicago, Ill.
Grad. 7, 15. *Takes* 2, 3, 10, 13.
SKARPNESS, REV. JOHN ALBERT, - - Strand, Iowa
Takes 6 8, 9, 12, 13, 15.

Other Students in Residence.

ALBERT, RAYMOND ANDREW, - Lewisburg, Ohio
Takes 1, 2, 3, 4, 5, 6.
ANDERSON, OLAI ALBERTIN, - Dell Rapids, S. D.
Takes 2, 3, 6, 8, 12, 13, 14, 15.

ANDRE ANDERS, - - - Lindsborg, Kans.
Takes 1, 2, 3, 4, 5, 6.

ASH, FRANK WELTY, - - - Ada, Ohio
Takes 1, 2, 3, 4, 5, 6.

BAKER, LEWIS JACOB, - - Bouquet, Pa.
Grad. 1, 2, 3, 4, 5, 6. *Takes* 7, 8, 9, 10, 11, 17.

BRANDT, YOST, - - - - Rochester, N. Y.
Takes 1, 2, 3, 4, 5, 6.

BREKKE, SJUR, - - - Red Wing, Minn.
Takes 1, 2, 3, 4, 5, 6, 15, 16.

BUSSARD, FRANKLIN WILBUR, - - Germantown, Ohio
Takes 1, 2, 3, 4, 5, 6.

*DENNIG, CHARLES AUGUSTUS, - - Easton, Pa.
Takes 1, 2, 3, 4, 5, 6.

ECKHARDT, OLAUS OLSON, - - Rock Island, Ill.
Grad. 1, 2, 3. *Takes* 4, 5, 6, 7, 9, 10, 11, 12.

*FIMMELAND, ANDREW, - - - Volga, S. Dak.
Takes 1, 2, 4, 5, 6.

GRAF, JOHN HENRY, - - - Bruggen, Swit.
Grad. 1, 2, 3, 4, 5, 6. *Takes* 7, 8, 9, 10, 11, 17.

KRAFT, CARL, - - - - Le Sueur, Minn.
Grad. 1, 2, 3, 4, 5, 6. *Takes* 7, 8, 9, 10, 11.

*NESS, ANDREW OLAI, - - Oldham, S. Dak.
Grad. 1, 2, 3, 4, 5, 6. *Takes* 7, 8, 9, 10, 11, 15.

OBENAUF, HENRY FRANCIS, - North Lima, Ohio
Grad. 1, 2, 3, 4, 5, 6. *Takes* 7, 8, 9, 10, 11, 17.

OSLUND, JOHN EDWARD, - - Knapp, Minn.
Takes 1, 2, 3, 4, 5 6.

ROTH, PAUL HOERLEIN, - - - Greenville, Pa.
Takes 1, 2, 3, 4, 5, 6.

SAPPENFIELD, ANDREW MELANCHTHON, - Olney, Ill.
Takes 1, 2, 3, 4, 5, 6.

SHOGREN, PETER NATHANAEL, - - Chicago, Ill.
Takes 1, 2, 3, 4, 5, 6.

SPANDE, THOMAS JACOB, - - - Hendrum, Minn.
Takes 1, 2, 3, 4, 6, 7, 12, 15.

*STAHLMAN, CALVIN ASH, - - - Ringgold, Pa.
Takes 1, 4, 5, 6.

STIREWALT, ARTHUR JULIUS, - - - Luray, Va.
Grad. 1, 2, 3, 4, 5, 6. *Takes* 7, 8, 9, 10, 11.

STIREWALT, MARTIN LUTHER, - - New Market, Va.
Takes 1, 2, 4, 5, 6.

STROBEL, FRANKLIN EDWARD, - - Greensburg, Pa.
Grad. 1, 2, 3, 4, 5, 6. *Takes* 7, 8, 9, 10, 11, 17.

STROUP, BRADY LEE, - - - Gastonia, N. C.
Takes 1, 2, 3, 4, 5, 6.

TERVEHN, HENRY CALVIN, - - Lewisburg, Ohio
Takes 1, 2, 3, 4, 5, 6.

THORSON, THOMAS, - - - - Leland, Ill.
Takes 1, 2, 3, 4, 5, 6.

WESTBERG, JOHN ANDERSON, - - Radcliffe, Iowa
Takes 1, 2, 3, 4, 5, 6, 7, 8, 9.

WHITE, CHARLES WESLEY, - - - Zelienople, Pa.
Takes 1, 2, 3, 4, 5, 6.

---

*Preparing for Matriculation Examination.

Correspondence School.†

Post-Graduates who have received the Degree of S. T. B. or B. D.

1896

Rev. Arthur F. Hertel, A. M., S. T. B., Bunker Hill, Ill.

1897.

Rev. Preston A. Laury, A. M., S. T. B., - Marietta, Pa.
Rev. W. M. Rehrig, A. M., Ph. D., S. T. B., Mauch Chunk, Pa.

1898

Rev. P. E. Hensge, S. T. B., - - Maybee, Mich.
Rev. J. H. Sheatsley, S. T. B., - - Delaware, Ohio

1899

Rev. P. M. Linden, B. D., - - - - Sweden
Rev. J. Pedersen, B. D., - - - Yankton, S. D.

1900

Rev. W. G. Dressler, B. D., - - Findlay, Ohio
Rev. P. Holler, B. D., - - - Boston, Mass.
Rev. W. M. Kibler, B. D., Highlandtown, Baltimore, Md.

1901

Rev. G. F. Bierman, A. M., B. D., Ph. D., Birdsboro, Pa.
Rev. Adolph Herman Schmidt, B. D., Ph. D., Brooklyn, N.Y.

1902

Rev. J. W. Ball, B. D., - - Kansas City, Mo.
Rev. R. E. Golladay, B. D., - - Baltimore, Md.
Rev. P. J. Hoh, B. D., - - - Philadelphia, Pa.
Rev. E. H. Mueller, B. D., - Narasaravupt, India.
Rev. R. A. Salzwedel, B. D., - - Warren, Ill.

1903

Rev. Armand C. Miller, B. D., - New York, N. Y.

Post-Graduate Students 1903-1904.

Aasgard, Rev. J. A., - - - DeForest, Wis.
Takes 2, 6, 21.
Anda, Rev. Asbjorn, - - - - Chicago, Ill.
Takes 4, 9, 11, 12, 14, 17, 19, 22.

†Non-resident pastors pursuing systematic theological studies after ordination. We have here enrolled only those who have made report of work done, and who are doing genuine work as far as their time permits. The numbers refer to the Post-Graduate course as given in this number of the Record. If any students do not find their names enrolled it is because no report of work done has lately been received. As soon as such report is handed in they will be enrolled again.

BAUER, REV. V. J., - - - Albuquerque, N. M.
Takes 1, 3, 5, 6, 13, 14, 20, 21.
BEHLER, REV. P. A., - - - Perkasie, Pa.
Takes 1, 16.
BOORD, REV. J. A., - - - Morgantown, W. Va.
Grad. 1, 10, 11, 18. *Takes* 4, 8, 14.
BRAEUER, REV. J. R., - - Jersey City Heights, N. J.
Grad. 5. *Takes* 3, 6, 12, 18.
BUDDINGER, REV. D. D., - - - Bellegrove, Pa.
Takes 2, 3, 4, 6, 18.
CLEMENS, REV. J. J., B. D., - - LaCrosse, Wis.
Takes 4, 18.
DIETZ, REV. J. C., - - - Alexandria, Ind.
Takes 12, 14, 16.
DITTMAR, REV. G. F., - - - Rochester, Ind.
Grad. 3. *Takes* 2, 4, 7, 11, 18, 23.
DRESSLER, REV. W. G., B. D., - - Findlay, Ohio
Grad. in all 24 courses save in 4, 9, 11.
ECKERT, REV. WILLIAM, - - South Bend, Ind.
Takes 4, 11, 12, 14, 17, 19, 22.
ELSTER, REV. H., - - - Enderlin, N. Dak.
Takes 1, 21.
FINCK, REV. W. J., - - - Anderson, Ind.
Grad. 1. *Takes* 3, 9.
FLETT, REV. G. C., - - - Farmingdale, Ill.
Takes 1, 4, 13, 14, 23.
FORSCHT, REV. A. C., PH. D., - - Fayetteville, Pa.
Takes 1.
FRISCHKORN, REV. J. A., - - South Sharon, Pa.
Takes 9, 11, 22, 23.
FRITSCHEL, REV. G. J., - - - Logansville, Wis.
Grad. 1, 7. *Takes* 9, 16, 17, 19, 20.
GABLE, REV. LUTHER D., - - Brooklyn, N. Y.
Takes 3, 6.
GAENSSLE, REV. CARL, - - - Corning, Mo.
Grad. 2, 5, 7, 23. *Takes* 3.
GEBHARDT, REV. H. K., - - Platteville, Wis.
Grad. 6, 7, 14, 17, 18, 20. *Takes* 10, 11.
HABERLAND, REV. M. E., - - Chicago, Ill.
Takes 2, 3, 23.
HANKEY, REV. U. A., - - New Kensington, Pa.
Grad. 1, 6. *Takes* 3, 14, 18.
HEGLAND, REV. E., - - - Sawyer, Wis.
Takes 1, 7*a*, 8.
HEROLD, REV. J. S., - - - - Toledo, Ohio
Takes 6, 22.
HOOVER, REV. H. D., - - - Friedens, Pa.
Takes 1.
HUFFARD, REV. J. A., - - - - Luray, Va.
Grad. 12. *Takes* 2, 6, 9, 14.
HUNT, REV. J. R. E., B. D., - - Chicago, Ill.
Takes 2, 7, 13, 16, 17, 18, 21, 22.
HURSH, REV. J. G. M., - - - - Cairo, Ill.
Takes 6.
KABELE, REV. G. P., B. D., - - Goshen, Ind.
Grad. 4. *Takes* 1, 3.
KIBLER, REV. W. M., B. D., - - - Baltimore, Md.
Grad. in 8 courses. *Takes* 3, 4, 7, 14.
KLINE, REV. H. C., - - - Hamburg, Pa.
Takes 1, 3.

KOHLER, REV. F. W., - - - - Rochester, Pa.
Takes 6.
LAMBERTUS, REV. J., - - - Kewanee, Ill.
Grad. 11. *Takes* 3, 6, 12, 14, 15, 18, 21.
LEAS, REV. J. A., B. D., - - - Portland, Or.
Grad. 7, 10. *Takes* 4, 18.
LUND, REV. A. W., - - - Denmark, Wis.
Takes 1, 3.
MARKLEY, REV. A. B., - - - Warren, Pa.
Grad. 1, 6, 7*a*, 7*d*, 12, 14, 20. *Takes* 21.
MATTHEWS, REV. GOMER B., - - Lancaster, Pa.
Takes 1, 2, 4.
MILLER, REV. C. LUTHER, B. D. - Lexington, N. C.
Takes 6, 7, 17.
MILLER, REV. J. H., - - - Lewisburgh, Ohio
Takes 1, 3, 4.
MITTERMAIER, REV. J., - - Clintonville, Wis.
Grad. 1. *Takes* 2, 3, 4.
OBERLY, REV. FRANK C., - - Greenville, Pa.
Grad 1, 3, 12, 18. *Takes* 6, 17, 20.
PARKER, REV. T. C., - - - Concord, N. C.
Takes 4, 17, 19.
REHRIG, REV. W. M., B. D., Ph. D., - Mauch Chunk, Pa.
Grad. in 10 courses. *Takes* 3, 12.
REICHERT, REV. A. J., - - Red Wing, Minn.
Grad. 1, 6. *Takes* 3, 9, 14, 18.
RISINGER, REV. P. D., - - - Lone Star, S. C.
Takes 1, 11, 18.
RUPP, REV. J. C. F., - - Morrisburg, Canada
Grad. 1, 5, 7. *Takes* 3, 6, 20.
SAPPENFIELD, REV. John, - - Corydon, Ind.
Takes 17.
SHEPPER, REV. W. H., - - Fultonham, Ohio
Takes 4, 7, 17.
SIMUNDSON, REV. S. O., - - Kenyon, Minn.
Takes 2, 3, 4, 6, 10, 15.
SNYDER, REV. W. A., - - West Reading, Pa.
Takes 3, 6, 14, 17, 23.
SOLBERG, REV. C. O., B. D., - - Chicago, Ill.
Grad. 18. *Takes* 4, 14, 17, 21, 22.
STETLER, REV. J. H., - - Coudersport, Pa.
Takes 1, 12, 19.
SULLENBERGER, REV. J. K., - - Quakake, Pa.
Takes 1, 3, 4, 6, 19.
THISTED, REV. P. P., - - - Staplehurst, Neb.
Takes 1, 2, 3, 6.
THOMAS, REV. T. B., - - - Altoona, Pa.
Grad. 1. *Takes* 2, 3, 22, 23.
TREXLER, REV. H. A., - - - Manning, N. C.
Grad. 1, 6, 9, 17, 18, 19. *Takes* 11, 23.
TUCKER, REV. E. L., - - Central Bridge, N. Y.
Takes 1, 3, 6, 9.
WALLACE, REV. IRA M., - - Morgantown, W. V.
Grad. 14. *Takes* 5, 10, 11, 12, 17, 21, 22, 23.
WARSTLER, REV. C. L., - - - St. Paul, Minn.
Takes 1, 3.
WEICKSEL, REV. F. A., - - - Numedia, Pa.
Takes 3.
WESSINGER, REV. J. C., - - - Henry, N. C.
Takes 1, 9, 12,

WOLFORD, REV. FRANK, - - Middleburgh, N. Y.
Takes 1, 2.
ZIEMER, REV. ROBERT, - - - Altamont, Ill.
Grad. 1. *Takes* 2, 3, 6, 22.

SUMMARY.

Resident Students	51
Non-Resident Students	67
Total	118

LUTHERAN SYNODS REPRESENTED.

Regular Students	16	Synods
Non-Resident Students	15	Additional Synods
Total	31	

General Council	10	Synods
United Synod, South	5	"
Independent Synods	9	"
General Synod	6	"
Synodical Conference	1	Synod.

I. Regular Courses Offered for Resident Students.

		Hours.
	First Year.	
1.	Theological Encyclopædia	75
	a. Encyclopædia	40
	b. Biblical Geography and Antiquities	25
	c. Hermeneutics	10
2.	New Testament Greek Junior	100
	a. N. T. Greek Prose, Syntax and Vocabulary. John.	50
	b. Gospel of Mark, with Harmony	25
	c. Acts. Translation and Exegesis	25
3.	Old Testament Hebrew Junior	100
	a. Hebrew Grammar	75
	b. Genesis I.-XVI.	25
4.	English Old Testament	75
	a. Old Testament Introduction	25
	b. Old Testament History	25
	c. Old Testament Theology	25
5.	English New Testament	75
	a. New Testament Introduction	25
	b. New Testament History	25
	c. New Testament Theology	25
6.	Elocution and Rhetoric	75
	a. Practical Homiletics	25
	b. Elocution and Voice Culture	25
	c. Rhetoric and Rhetorical Exercises	25
	Second Year.	
7.	Church History	125
8.	English Exegesis	75
	a. Genesis and Exodus	25
	b. Minor Prophets	25
	c. Pauline Epistles	25
9.	Catechetics, Evangelistics, Diaconics	75
	a. Catechetics	25
	b. History and Science of Foreign Missions	25
	c. Home and Inner Missions	25
10.	Greek Exegesis	75
	a. Rapid Reading of Pauline Epistles	25
	b. Textual Criticism	10
	c. Galatians	15
	d. Romans	25
11.	Hebrew Exegesis	75
	a. Rapid Reading of Historical Books. Syntax	25
	b. Messianic Passages in the O. T.	25
	c. Hosea, Joel, Amos	25
	Third Year.	
12.	Apologetics, Moral Philosophy, Christian Ethics	100
	a. Apologetics	25
	b. Moral Philosophy	25
	c. Christian Ethics	50

13.	Dogmatics		125
14.	Symbolics, Confessions, History of Dogmas		100
	a. Symbolics	25	
	b. Conservative Reformation	25	
	c. Book of Concord	25	
	d. History of Dogmas	25	
15.	Homiletics		75
	a. History and Theory of Preaching	25	
	b. Practical Homiletics	25	
	c. Elocution	25	
16.	Pastoral Theology, Liturgics, Church Polity		75
	a. Pastoral Theology	25	
	b. History and Theory of Liturgics	15	
	c. The Ministerial Acts	10	
	d. Christian Archæology	15	
	e. Ecclesiastical Architecture	5	
	f. Church Polity	5	

Fourth Year.

The first *sixteen courses are required for graduation.* After graduation in these sixteen, the five following courses must hereafter be taken for the degree of *Baccalaureus Divinitatis*, and students preparing for this degree must be in residence. These courses are not open to students who are not graduates of this Seminary, or of a Seminary of acknowledged standing.

17.	Apologetics and Comparative Religions		75
	a. Apologetics	50	
	b. Comparative Religions	25	
18.	History of Philosophy and One System		75
	a. History of Philosophy	50	
	b. One Philosophical System (elective)	25	
19.	Hebrew Exegesis		75
	a. Rapid Reading	25	
	b. Zechariah	25	
	c. Haggai and Malachi	25	
20.	Greek Exegesis		75
	a. Colossians and Ephesians	25	
	b. Hebrews	25	
	c. General Epistles	25	
21.	Theological Literature		75

ANNOUNCEMENTS FOR THE PASS EXAMINATIONS.

I.—THEOLOGICAL ENCYCLOPÆDIA.

Candidates will be expected to have thoroughly mastered the contents of Weidner's *Theological Encyclopœdia* (3 vols.) They must be able to give a full and exact (almost verbatim) analysis of (*a*) Psychological, (*b*) Grammatical, (*c*) Historical, (*d*) Scriptural, and (*e*) Doctrinal Hermeneutics; and especial stress will be laid on the sections referring to *Patristics* (Table), *Symbolics* (account of most important denominations), and on the arrangement of a theological library (thirty-six main alcoves). An examination will also be required on *Biblical Geography*, and *Biblical Antiquities*.

Books required:

1. Weidner, *Theological Encyclopœdia* (3 vols.).
2. Hurlbut, *Biblical Geography*.
3. Bissell, *Biblical Antiquities*.

II.—NEW TESTAMENT GREEK, JUNIOR COURSE.

Candidates must offer the *Greek Text of the Four Gospels and of the Acts of the Apostles*. They must show an especial acquaintance with the contents of the Gospels according to St. Mark and St. John, and with the subject matter of the Acts.

To graduate in this course it will be necessary to pass a rigid examination on Harper-Weidner's *Introductory New Testament Greek Method*. Especial stress will be laid on three things:—

1. The knowledge of a large vocabulary;
2. The translation of English into Greek;
3. The mastery of the verb, including all irregular verbs.

Books required:

1. Harper-Weidner, *N. T. Greek Method.*
2. Robinson or Gardiner, *Greek Harmony of Gospels.*
3. Nestle and Weidner, *Greek Testament.*
4. Berry or Hickie, *N. T. Greek Lexicon.*
5. Weidner, *Commentary on Mark.*
6. Rice, *Commentary on Acts*
7. Green, *Handbook of N. T. Greek Grammar.*
8. Goodwin or Hadley-Allen, *Greek Grammar.*

III.—HEBREW, JUNIOR COURSE.

For Beginners, having studied Hebrew seven months.

Candidates will be required to pass a rigid examination on Harper's *Method and Elements of Hebrew.*

Special stress will be laid on—

1. The knowledge of a good reading vocabulary.

2. The written translation of English into Hebrew.

3. The writing of the synopsis of the Hebrew verb (including all the irregular verbs).

The Hebrew text of Gen. i.-xvi. must be offered.

Books required:

1. Harper, *Hebrew Method and Manual.*
2. Harper, *Elements of Hebrew.*
3. Baer-Delitzsch, *Hebrew Text of Genesis;* or
   Letteris, *Hebrew Bible;* or
   Theile, *Hebrew Bible.*
4. Davies, *Hebrew Lexicon.*

IV.—ENGLISH OLD TESTAMENT.

Candidates will be required to pass an examination upon the following text-books:

1. *Revised Old Testament* and References.
2. Beardslee, *Introduction to the Old Testament.*
3. Blaikie, *Bible History.*
4. Weidner, *Biblical Theology of the Old Testament.*

Evidence must be given that the whole Old Testament has been read in connection with this course.

V.—ENGLISH NEW TESTAMENT.

Candidates will be required to pass an examination upon the following text-books:

1. *Revised New Testament* with References.
2. Weidner, *Studies in the book* (3 vols.).
3. Maclear, *New Testament History.*
4. Weidner, *Biblical Theology of New Testament* (2 vols.).
5. McClymont, *New Testament and its Writers.*

VI.—ELOCUTION AND RHETORIC.

The following books must be studied:

1. Fry, *Elementary Homiletics.*
2. Frink-Phelps, *Rhetoric.*
3. Phillips, *Tone System in Elocution and Oratory.*

VII.—CHURCH HISTORY.

The following books will be required in this course:

1. Kurtz, *Church History* (3 vols.).
2. Weidner, *Examination Questions on Church History.*
3. Jacobs, *Lutheran Church in America.*

VIII.—ENGLISH EXEGESIS.

Candidates will be expected to show a competent knowledge of the Pentateuch, the Prophetical Books, and the Pauline Epistles.

The following text-books will be required:

1. Weidner, *Studies on Genesis and Exodus.*
2. Lange, *Commentary on Minor Prophets.*
3. Weidner, *Studies on the Pauline Epistles* (2 vols.)

IX.—CATECHETICS, EVANGELISTICS, DIACONICS.

In *Catechetics* candidates will be expected to show an acquaintance with the history and literature

of the Science, and an exact knowledge of the theory and art of catechising.

In *Evangelistics* stress will be laid on the history of Foreign Missions, on missionary methods, and on plans of developing an interest in foreign work.

In *Diaconics* (Home and Inner Missions) special stress will be laid on the peculiar nature and difficulties of the *Home* Mission Work of the Lutheran Church in this country, and in *Inner Mission*, special stress will be laid on the history of its development in Germany, and its adaptation to the needs of our larger cities. The scientific presentation will be based on the works of Schæfer and Wichern.

The following books will be required:

1. Zeigler, *Catechetics.*
2. Hodgkins, *Via Christi.*
3. Graham, *Missionary Expansion Since the Reformation.*
4. Laury, *History of Lutheran Missions.*
5. Williams, *Christian Life in Germany.*
6. Endlich-Wacker, *The Deaconess Calling.*
7. Sutter, *A Colony of Mercy.*

X.—GREEK EXEGESIS.

Candidates must offer the whole of the Greek Testament, and give evidence that they have read the whole of Boise's *Notes on the Epistles of Paul.* To graduate in this course an examination must be passed on Textual Criticism, and on the Greek text and exegesis of Galatians and Romans.

The following books will be required:

1. Nestle-Weidner or Tischendorf (VIII. Minor) *Greek Testament.*
2. Thayer, *Greek-English Lexicon of New Testament.*
3. Green, *Handbook of N. T. Greek Grammar.*
4. Goodwin or Hadley-Allen, *Greek Grammar.*
5. Schaff, *Companion to the Greek Testament.*
6. Ellicott. *Galatians.*
7. Moule, *Romans.*
8. Boise, *Notes on the Epistles of Paul.*

XI.—HEBREW EXEGESIS.

Candidates for graduation in this Course are expected to have read one-sixth of the Hebrew

Bible, covering at least two hundred pages, including the text required in this Course:

90 pages *Pentateuchus*,
50 pages *Prophetæ Priores*,
30 pages *Prophetæ Posteriores*.
30 pages *Hagiographa*.

Each candidate is expected to hand in a thesis on some topic connected with Isa. 40-66. There will also be an examination in Hebrew Philology, and candidates are expected to show a special knowledge of the principal *Messianic* passages in the Old Testament, including especially Psalms 2, 8, 16, 22, 40, 45, 72, 110; Isa. 40-66.

The following text books will be required:

1. Baer-Delitzsch, *Hebrew Text*, or
   Theile, *Hebrew Bible*, or
   Letteris, *Hebrew Bible*.
2. Davis, *Hebrew Lexicon*.
3. Kautzsch-Gesenius, *Hebrew Grammar*.
4. Harper, *Hebrew Vocabularies*.
5. Lange-Naegelsbach, *Isaiah*.
6. Lange, *Minor Prophets*.

XII.—APOLOGETICS, MORAL SCIENCE, CHRISTIAN ETHICS.

The following text books will be required:

1. Christlieb, *Modern Doubt and Christian Belief*.
2. Hickok, *Moral Science*.
3. Weidner, *Christian Ethics*.

XIII.—DOGMATICS.

Candidates will be expected to show an acquaintance with the whole science of Dogmatic Theology, covering Introduction and the seven great departments:

I. *Theologia*, or Doctrine of God.
II. *Anthropologia*, or Doctrine of Man.
III. *Christologia*, or Doctrine of the Person of Christ.

IV. *Soteriologia*, or Doctrine of the Work of Christ.

V. *Pneumatologia*, or Doctrine of the Work of the Holy Spirit.

VI. *Ecclesiologia*, or Doctrine of the Church and Sacraments.

VII. *Eschatologia*, or Doctrine of the Last Things.

Each candidate will be expected to be able to present on each special and controverted doctrine:

1. The Scripture teaching;
2. A brief history of the development of the Church doctrine;
3. Romanism versus Protestanism;
4. Lutheranism versus Reformed Protestantism;
5. Lutheranism versus Modern Speculations.

The following text books will be required:

1. Weidner, *Introduction to Dogmatic Theology.*
2. Weidner, *Biblical Theology of Old Testament.*
3. Weidner, *Biblical Theology of New Testament.*
4. Schmid, *Doctrinal Theology of Lutheran Church.*
5. Krauth, *Conservative Reformation.*
6. Weidner, *Theologia, or Doctrine of God.*
7. Weidner, *Ecclesiologia, or Doctrine of the Church.*

XIV.—SYMBOLICS AND HISTORY OF DOGMAS.

Candidates will be expected to show a thorough acquaintance with historical and comparative symbolics, a *special* knowledge of the differences between the Lutheran Church and the Roman Church, as well as the differences between Lutheran Protestantism and Reformed Protestantism (Presbyterians, Methodists, Baptists, Congregationalists, Episcopalians, and the various sects).

In the history of doctrines the candidates will be expected to show an exact knowledge of the development of all the principal doctrines. No one can graduate in this Course until he gives evidence

that he has carefully read the whole of the *Book of Concord.*

Text-books required:

1. Gumlich, *Christian Creeds and Confessions.*
2. Graul, *Distinctive Doctrines.*
3. Whitteker, *Augsburg Confession.*
4. Jacobs, *Book of Concord.*
5. *Doctrines and Usages of the Lutheran Church.*
6. Krauth, *Conservative Reformation.*
7. Fisher, *History of Christian Doctrine.*

XV.—HOMILETICS.

Most of the training in this course is of a practical character, covering weekly—

1. One hour training in Elocution.

2. One hour Practical Homiletics(sketches and criticism).

3. One hour History and theory of preaching. A daily half-hour Vesper Service, in connection with which a short devotional address is delivered by a student, and a full Morning Service held weekly, in which the Sermon is preached by one of the students, gives an abundant opportunity for practical training in the art of preaching.

Text-books required:

1. Broadus, *Preparation and Delivery of Sermons.*
2. Pattison, *History of Preaching.*

XVI. PASTORAL THEOLOGY, LITURGICS, CHURCH POLITY.

Text-books required:

1. Gerberding, *The Lutheran Pastor.*
2. Horn, *Outlines of Liturgics.*
3. Weidner, *Doctrine of the Church.*
4. Bennett, *Christian Archæology.*

II.—Post-Graduate Courses for Non-Resident Pastors.

I. *Exegetical Theology.*

1. Theological Encyclopædia.
2. Hebrew and Old Testament Exegesis.
3. Greek and New Testament Exegesis.
4. English Bible.
5. Introduction, Higher and Textual Criticism.

II. *Historical Theology.*

6. Church History and Christian Archæology.
7. Special Periods of Church History.
8. Patristics (Greek, Latin, English, or German).
9. Symbolics and Confessions.
10. History of Dogmas.

III. *Systematic Theology.*

11. Apologetics.
12. Moral Philosophy and Christian Ethics.
13. Biblical Theology.
14. Dogmatics (English).
15. Dogmatics (German, Scandinavian or Latin).

IV. *Practical Theology.*

16. Christian Art and Architecture.
17. Catechetics, Evangelistics, and Diaconics.
18. Homiletics and Sacred Oratory.
19. Pastoral Theology.
20. Liturgics and Church Polity.

V. *Philosophy.*

21. History of Philosophy and one System.
22. Psychology and Logic.
23. Comparative Religions.
24. Rational Theism.

GENERAL INFORMATION.

The aim of this Seminary is to furnish the best equipment attainable, intellectually, morally and practically, for the ministerial office in the Evangelical Lutheran Church. We call special attention to the following:

I. Separate Organization of the Subjects of Study.

All the sciences included in theology are logically arranged so as to be comprised in twenty-one distinct and independent courses.

The whole Seminary Course, for regular graduation without a degree of B. D., covers 1,500 hours, or 500 hours yearly for three years, and 2,000 hours (four years) for the degree of B. D., allowing twenty-five weeks in a year for regular study, excluding two weeks of examinations and all holidays, averaging attendance at twenty recitations and lectures weekly.

II. Each Subject is completed in One Year.

The *Course* in each of the twenty-one schools or departments, is completed in one year, and each *subject* except Greek and Hebrew.

A graduate from another Theological Seminary (not seeking a degree), or a pastor who wishes to take up special studies, without reference to a degree, may thus enter this Seminary for a single year, and take up any of the Courses he may select (five or six), and graduate in each Course thus selected.

Regular students who expect to graduate from this Seminary are advised to take up the courses in the logical and natural order, as they are arranged by years.

III. A Systematic and Scientific Study of the English Bible.

Five hours weekly are devoted each year to the special study of the English Bible. This is separate and distinct from all time devoted to Biblical Introduction and History.

IV. Pastors wishing to take up Special Studies have Special Advantages.

Many Lutheran pastors are anxious to pursue some theological study in our Seminary, but cannot permanently give up their congregations. Some of them can get leave of absence for a month or more, and if they are not seeking a degree, are permitted to take up any courses they may select while at the Institution. We may call this one branch of the Theological Seminary Extension System. This plan of study will become popular among our younger clergy, as soon as its advantages are fully known.

ART. VI. OF THE STUDENTS.

1. This Theological Seminary is open to all students of the Evangelical Lutheran Church, and any others, who, having the proper gifts, give evidence of Christian character and experience. The standard of educational preparation shall be that of collegiate graduation. Exceptions can be made only where the student is advanced in years, and when maturity of character, and practical experience in teaching and church work, in part compensate for the lack of technical education. All such special cases fall under the Statutes governing the Matriculation Examination.

2. The Seminary shall open on the first Thursday in October. Applications for entrance shall be sent to the President at least two weeks previous, and if possible, by the first of May each year. An early application enables the Faculty to give such practical advice to the student as would greatly benefit him in the pursuit of his studies.

3. Each applicant must furnish satisfactory testimonials as to his Christian character and practical ability from his pastor or from other members of the Synod to which the student belongs. Applicants from Literary and Theological Institutions must also furnish satisfactory certificates as to character and scholarship.

4. Every student shall be on probation during the first four months after his admission into the Seminary, when his enrollment as a regular student may take place. If at any time during his stay at the Institution the Faculty or Board of Instruction shall determine that it is not expedient to retain him any longer as a student, he shall be dismissed. If he applies to the President for letters of dismission, the circumstances which led to his dismissal shall be stated in such terms as the Faculty or Board of Instruction may deem to be wise and just.

5. Regular students shall not take more than five or six courses each year, and in addition, one hour weekly in Elocution, in Music, and Students' Conference. A student wishing to be absent from any of the recitations or lectures appointed for his course, must obtain permission from the Professor in charge,and unavoidable absence must be reported at the earliest opportunity and satisfactory explanation made.

6. As an exception to the above rule, a student, especially if he be an ordained pastor in residence, with the permission of the Faculty or Board of Instruction, may take up more than six courses, and prepare for the Preliminary Examination at Christmas, and the Pass Examination in April, in one or two additional courses; provided his work in his regular courses is satisfactory, and he pass also an oral examination in addition to his written examinations, in these extra subjects.

7. Pastors and Post-Graduate students *in residence*, not candidates for a degree, may pursue any of the offered courses which they may elect.

8. Every student shall engage in some church work under the direction of the Faculty, yet so as not to interfere with his regular duties as a student. No student shall be permitted to preach during the first year of his theological studies, unless by special permission of the President.

9. Every student, as a prospective minister of the Church of Christ, must cultivate and maintain a sound and earnest Christian character and life, give

daily attention to prayer and personal communion with God and His Word, avoid frivolous and unchristian companionship, keep aloof from association with places and things which the common Christian conscience regards with disfavor, and from everything that would reflect discredit upon the Institution. He must aim at becoming not only an able preacher of the Word, but also a Christian gentleman to all to whom he may be called to minister.

10. Every student is required to attend all the daily services of the Seminary, to be regular in his attendance upon public worship on the Lord's Day, and to commune regularly.

11. Students must furnish their own bed-clothing and toweling. As all the floors are oiled, students desiring mats and carpets must furnish them at their own expense. Sheets and pillow-cases from each occupied bed, and all soiled toweling shall be washed each week,—the students to pay their own wash bills. The bedmaking and cleansing of the rooms shall be under the direction of the Dean. The rooms must always be kept clean and neat, and no tobacco in any form is to be used in the Seminary buildings.

12. Each student shall pay a contingent fee of fifteen dollars a year toward the expenses incurred for heating, lighting and care of the buildings. When rooms are available in the Institution, pastors in residence may secure the use of the same at one dollar a week.

13. If articles of furniture or decorations of the room, additional to what is supplied by the Institution, are desired, students may supply them at their own expense, but must consult the President or Dean as to their admissibility.

14. Boarding not being furnished by the Seminary, students must arrange for their board at places approved by the President.

Article VII. *Of Examinations.*

I. Matriculation Examination.

1. All students, except College graduates who have studied Latin, Greek, and German, will be required to pass the *Matriculation Examination* at the time of their admission into the Seminary, or, if they should fail in some subjects, as soon after their entrance as possible. Latin, Greek, and German, may be offered at any time before their graduation.

2. College Graduates who have studied Latin, Greek, and German, will be admitted without further examination, their Diploma being accepted in lieu of the Matriculation Examination.

3. No student shall be graduated from this Seminary before he has passed the *Matriculation Examination* in all the stated subjects, including Latin, Greek and German.

4. The ordinary *Matriculation Examination* shall be held twice a year, on the first Thursday of October, and on the third Thursday of April, beginning in each case at 2 p. m.

5. The Examination in each subject shall be partly oral and partly written: Students will be allowed three hours for each written examination.

6. Candidates must offer the following "stated subjects" for Matriculation Examination:

1. Arithmetic.	6. General History.	11. German.
2. Algebra.	7. English.	12. Latin.
3. Geometry.	8. Rhetoric.	13. Greek.
4. Physics.	9. Psychology.	14. Geology.
5. Physiology.	10. Logic.	15. Astronomy.

7. In Greek and Latin the *Matriculation Examination* shall cover the Grammar and the History of the Literature of both languages, and the candidate will be examined on about 100 pages of the author he offers, both on the text and the general contents. In Latin the student may offer any of the works of Cæsar, Cicero, Virgil, or Horace; in Greek any works of Homer, Æschylus, Sophocles, Euripides, Herodotus, Thucydides, Xenophon, Demosthenes, Plato, or Aristotle.

8. In extraordinary cases, a student of advanced years, otherwise qualified, may prepare for his *Matriculation Examination* in Higher English, Logic, Psychology, Geology, Astronomy, German, Latin and Greek, in connection with his theological studies. But before this *Examination* is passed, students shall not be permitted to take up at one time more than four regular courses in the Seminary.

II. The Preliminary and Pass Examinations.

1. No student shall be graduated from this Institution unless he be a College Graduate or have passed the Matriculation Examination and been graduated in each of the first sixteen regular courses offered by this Seminary. Such graduation shall entitle the student to a Diploma with the degree of Graduate of the Theological Seminary of the Evangelical Lutheran Church at Chicago, Ill.

2. There shall be three written examinations each year in each course, known as the *Preliminary Examination*, and the April and October *Pass Examinations.*

3. The *Preliminary* Examination in each course shall be held during the third week in December and the first week of January in each year, and the April *Pass* Examination during the last two weeks in April. An additional examination known as the *October Pass* Examination shall be held in each course during the month of October, beginning on the first Saturday after the opening of the term, and continued on successive Saturdays until finished.

4. Three hours shall be allowed to the candidate in each examination. The hours for such examinations shall be from 9 to 12 a. m., and from 2 to 5 p. m.

5. To graduate in any single course, the candidate must reach a grade of not less than 75 out of a possible 100 points. If the student has prepared privately, not attending any lectures on the subject, a grade of 90 is required for graduation. In grading the papers stress shall be laid upon both the form and the matter. In a possible grade of 100 points, each question shall have its proportionate value.

6. New questions shall be prepared for each written examination and submitted to the Examining Committee, consisting of the Faculty and the Secretary of the Board of Instruction; such changes and additions may be made as are deemed expedient.

7. All examinations shall be supervised by the President of the Seminary in consultation with the Board of Instruction.

8. Examinations shall be held in all the subjects offered in the twenty-one regular courses.

9. Courses 17 to 21, inclusive, leading to the degree of B. D., shall be open only to students who are in residence, and who are graduates either of this Seminary, or of a Seminary of acknowledged standing. To graduate with the degree of B. D., the Candidate must pass in courses 13, and 17 to 21 inclusive, with a grade of not less than 80 in any one course, and with an average of not less than 85.

10. Students who have taken part of a theological course at other seminaries or at European universities, shall not be admitted *ad eundem gradum.* There shall be no such distinctions as the Junior, Middle or Senior Class. It is possible for a college graduate to pass all the examinations in the sixteen regular courses leading to graduation, in three years.

11. An advanced student of theology, at his entrance into the Seminary, may offer for examination as many of the sixteen regular courses as he may be prepared for.

12. The following rules govern the examinations for advanced standing:

1) The examinations shall be both oral and written.
2) The written examinations shall cover three hours in each subject.
3) The examinations shall cover the subjects and text-books used in the course.
4) For graduation the candidate must obtain a grade of 75 in each course, of a possible 100.
5) These Pass Examinations in each course are offered only during the months of April and October, as appointed.

13. A regular student desiring to gain an advanced standing, in addition to his regular studies, with the permission of the Faculty or Board of Instruction, may offer additional subjects for examination under the following conditions:

1) His work in the regular courses must satisfy the requirements of the Institution.
2) He must pass both the Preliminary and the Pass Examination on the subject offered.
3) He must also pass an oral examination.
4) He must obtain for graduation a grade of 90 out of a possible 100.

14. No student, even if a graduate from another Theological Seminary, can graduate from this Seminary or become a candidate for the degree of B. D., unless he has been enrolled as a resident student for a period equivalent to at least five months of consecutive study in a regular course.

15. Pastors in residence, not graduates of a College and of a Theological Seminary, shall come under the same statutes, and must pass the same examination as other students.

16. Pastors in residence, graduates of a College and a Theological Seminary, possessing a working knowledge of Latin, Greek, Hebrew and German, may become candidates for the degree of B. D., under the following conditions:

1) They must be in residence for a period equivalent to at least five months of consecutive study in a regular course.
2) They must pass the Preliminary and Pass Examinations in Dogmatics, Apologetics, Comparative Religions, Philosophy, Hebrew Exegesis, Greek Exegesis and Theological Literature.
3) The statutes governing the Examinations shall be the same as those for regular students.

17. Any student who may fail in passing, or from good and sufficient reasons is prevented from offering the *April Pass Examination*, may present himself at the *October Pass Examination.*

EXPENSES.

No charge is made for tuition and room rent, but a contingent fee of $15, about fifty cents weekly, is charged for incidental expenses. Good boarding can be obtained at $2.50 a week, the students having formed a co-operative club. Books and stationery will cost about $25 to $30 each year, according to the studies pursued.

A student can, with economy, meet all his necessary expenses, board, washing, and books included, with $150.

SEMINARY YEAR AND VACATION.

There is really but one session, which begins on the first Thursday of October, and closes with public exercises in one of the Lutheran churches of the city on the last Wednesday in April. No public recitations or lectures, however, are held during ten days at Christmas, and during two days at Easter, the students then being expected to prepare for their examinations. It is of the utmost importance that students be present on the opening day of the session. Introductory lectures are delivered on that day by the professors, and the course in each of the schools begins immediately.

CITY MISSIONARY WORK.

Chicago is one of the greatest missionary centers of the Lutheran Church. Students of various nationalities will find opportunity to do missionary work among their own people.

This Seminary, in the providence of God, hopes to aid in solving the great problem of our Church in providing for the carrying on of the work of home and inner missions here in the city of Chicago. There is no Lutheran Seminary in the world where students can receive a more practical training in direct experimental Christian work.

The great needs of missionary work in Chicago also providentially gives the Chicago Lutheran

Theological Seminary an opportunity which is not possessed by any other Lutheran Seminary, of solving the most difficult problem that meets us in the question of ministerial education—"How to assist young men, having no means of their own, in preparing for this ministry."

The solution is this:

1. Every student who needs help must earn his own way, as every worthy man is willing to do.

2. He does this by engaging in practical Church work, under direction of the Faculty, for which he is entitled to a fair remuneration.

3. In order to make this plan as effective and far-reaching as possible, such remuneration for missionary work or Church work done shall not exceed $100 yearly.

4. In order to further this cause, the Board of Directors has adopted the following articles in the Constitution of the Seminary:

1. "The Board may establish fellowships, clerkships and scholarships for the pecuniary assistance of students during their theological course, and to this end, solicit legacies and donations; but the benefit of such fellowships, etc., shall be awarded by the Executive Committee, and only to such applicants as upon thorough examination by the Faculty or Board of Instruction are found possessed of good physical constitution, settled Christian character, proper natural gifts, and the necessary preliminary education, to which the Faculty shall certify."

ANNUAL GIFTS.

To carry forward this important work we need not only the prayers, but also the offerings of our people. We have such confidence in God and in the blessed fruits resulting from this method of aiding students *to help themselves*, that we feel assured the Church will furnish the means to carry on the work.

Every $100 devoted to this object will accomplish a double purpose:

1. It aids a deserving student to support himself, so that he maintains his independence, and—

2. It aids the Lutheran Mission work in Chicago to the same extent.

FELLOWSHIPS AND CLERKSHIPS.

The *regulations* concerning Fellowships, Clerkships and Scholarships, at present in force, are given in Art. IX. of the By-Laws.

AVAILABLE FUNDS.

The funds at present available for these purposes are:

1. The *Charles Sydney Passavant Foundation*, instituted in 1894, by Mrs. Jane R. Passavant in honor and as a memorial of her husband, consisting of the sum of $5,000, the interest of which is forever to be used to assist at least three deserving students each year.

2. The *Oliver P. Boord Foundation*, instituted in 1894 by Mrs. Johanna P. Boord, in honor and as a memorial of her son, consisting of the sum of $1,000, the interest of which is yearly to be used to assist a deserving student; 1) willing to work in the field of Home Missions, and 2) who does not use tobacco in any form.

3. The *Henry Jarecki Foundation*, instituted in 1897 by Mrs. Elizabeth Jarecki, in honor and as a memorial of her husband, consisting of the sum of $10,000, of which sum, however, only $7,500 is at present bearing interest, the remaining $2,500, at her request, being used by the Seminary until the Seminary is able to restore it to the Fund.

4. The *Oscar A. Smith Memorial Fund*, instituted in 1898 by Mr. and Mrs. C. A. Smith, in honor and as a memorial of their son, consisting of the sum of $1,000, the interest of which is yearly to be used for the assistance of the education of some worthy young man for the ministry in the Chicago Lutheran Seminary.

FELLOWSHIPS AND CLERKSHIPS.

During the year 1903-1904 there were awarded by the Executive Committee *sixteen Clerkships.*

1. The *Oscar A. Smith Clerkship* to W. P. Christy for Missionary Services at Janesville, Wis.
2. The *Oliver P. Boord Clerkship* to L. W. Steckel for Missionary Services in Chicago.
3. The *Charles Sydney Passavant Clerkship* to E. P. Conrad for Missionary Services at Aurora, Ill.
4. The *Charles Sydney Passavant Clerkship* to C. W. White for Services in Chicago Missions.
5. The *Henry Jarecki Clerkship* to William B. Aull for Missionary Services in Chicago.
6. The *James K. Mosser Clerkship* to K. K. Olafson for Services to Seminary.
7. The *James K. Mosser Clerkship* to John Legum for Services to Seminary.
8. The *Clerkship* supported by *St. John's English Lutheran Church of Phil'a* (Rev. E. S. Sibole, D.D., Pastor), to Yost Brandt for Services to Seminary,
9. The *A. C. Albrecht Clerkship* to A. J. Stirewalt for Services to Seminary.
10. The *John C. Hager Clerkship* to B. L. Stroup for Missionary Services in Chicago.
11. The *James K. Mosser Clerkship* to P. H. Roth for Mission Work at Aurora.
12. The *J. P. Weyerhaeuser Clerkship* to Elmer D. S. Boyer for Missionary Services at Lafayette, Ind.
13. The *Henry Jarecki Clerkship* to W. H. Bunge for Services to Seminary.
14. The *Charles Sydney Passavant Clerkship* to H. F. Obenauf for Services to Seminary.
15. The *Henry Jarecki Clerkship* to C. A. Dennig for Missionary Services in Chicago.
16. The *Germantown (Ohio) Clerkship* (Rev. A. F. Siebert, Pastor), to F. W. Bussard for Services to Seminary.

INSTRUCTORSHIP.

The pastor and congregation of the English Lutheran Church at Fort Wayne, Ind., Rev. Samuel Wagenhals, D. D., *Pastor*, have regularly, during the last seven years supported an *Instructorship* of the value of $400 yearly. Are there not some other congregations willing to do the same?

LIBRARY.

The Library originated with the Rev. George E. Titzel Memorial Fund of $600, presented through Messrs. Lewis Trauger and the Hon. George F. Huff, by Zion's Evangelical Lutheran Church, of Greensburg, Pa., in loving memory of their deceased pastor. Donations have also been received in money and books from friends, and from publishers in this country and in England. Over 1,000 volumes have been carefully selected for a reference library, and the library contains now about 6,000 volumes.

Additions to the library, whether by the donation of books, or the contribution of money to purchase them, will be thankfully received. As the plan and method of study pursued in this Seminary requires a great deal of research on the part of the students, a large library will be absolutely necessary, and one that contains the best modern works of theology in all departments. We need a special fund of $5,000 for the purchase of the best modern works in German and English. Among the benefactors during the past year we would especially mention the Rev. J. L. Smith, D. D., of Pittsburgh, and Mrs. Fahs, of Canton, Ohio, who has donated to the Seminary the library of her late husband, the Rev. J. F. Fahs.

The following Rules and Regulations governing the Library have been adopted by the Executive Committee:

1. The Faculty shall from time to time appoint a Librarian, who under the general superintendence of the President, shall have personal charge of the Library, and see that all rules and regulations concerning it are duly observed.

2. The President of the Seminary, with the concurrence of the Faculty, may appoint Assistant Librarians from among the students, who shall act under his and the Librarian's direction in all matters relating to the Library.

3. The following Rules and Regulations shall be in force for the use of the Library:

(1) The Library shall be open to the use of the

students from 7 A. M. to 9 P. M. every day except Sunday.

(2) No books shall be taken out of the Library in the absence of the Assistant Librarians, one of whom shall be present from 1:30 to 2:30 in the afternoon, and from 7:00 to 9:00 in the evening. It shall be his duty to keep a strict record of all books taken out and returned.

(3) Books of reference, such as Dictionaries, and Commentaries, and rare books used for frequent reference, all of which shall be marked with a red label, shall not be taken from the Library.

(4) Books taken out of the Library shall not be kept longer than two weeks without renewal.

(5) Persons taking down books from the shelves shall not replace them, but leave them on the Library table. It is a part of the duties of the Assistant Librarians to replace them.

TO OUR FRIENDS.

We wish to thank the many kind friends who by their gracious gifts have enabled the Board of Directors to carry on their work. All of the Professors who have come in contact with you wish to thank you for your kind reception of them and the encouragement you have given them. We need your sympathy, your prayers, and the offerings of all those who are interested in the development of our great Western field.

You are aware that adequate endowments for our Lutheran schools are not the rule, but the exception. We are a Church of the people and most of our people have but limited means. Our strength lies not with the few who can contribute thousands of dollars, but with the thousands who can give only a few dollars yearly. There can be no doubt about the readiness of our people to respond if a worthy cause can be brought home to their hearts in such a way as to awaken their interest.

As a guide to those who have at heart the welfare of the Seminary, and who may ask for what purposes their offerings and co-operation are requested, attention is respectfully called to the following particulars.

I. Help for Worthy Students.

After careful examination, worthy and capable young men who need assistance for the prosecution of their studies will receive aid for work done.

They will be directed in the mission, school, or other church work for which they are found qualified; and their necessary expenses in whole or in part will be provided for.

A contribution of $2,000 will provide a scholarship, exhibition, or clerkship, from which the necessary annual expenses for one student can be furnished.

II. The Seminary Library.

Of the best books the library can never have too many. They are a perpetual help to the earnest student.

III. The Current Expense Account.

The yearly outlay for heating, lighting, janitor services, etc., etc., is large and most necessary for the comfort and efficient work of students and instructors.

IV. Lectureship Foundations.

The sum of $5,000 would endow such a foundation, and secure annually a course of lectures on topics of special interest and importance.

V. Professorships in Theology.

How better could one "honor the Lord with his substance" than by establishing an important chair in a theological seminary? Such an investment will work forever for the glory of our Lord and for the highest good of men.

VI. Additional Buildings.

A building for the library, a separate chapel, special lecture rooms,—to provide either of these would be a blessed useful work.

The officers of the institution will rejoice to correspond with any one who may think or plan to render the Seminary substantial help for any purpose.

THE SEMINARY AID SOCIETY.

The blessings which have thus far marked the development of our Seminary have been such as to awaken great hopes for its future, and we are constrained to believe that in bringing the cause of this Seminary to your attention we are only asking you to consider and aid a manifest work of God.

Contributions may be sent through your pastor or directly to—

Prof. R. F. Weidner, President,
1311 Sheffield Ave., Chicago, Ill.,

Or to *Rev. H. W. Roth, D. D., Treasurer,*
94 College Ave., Greenville, Pa.

FORM OF BEQUEST.

The hope is entertained that many will be disposed to make bequests for the furtherance of the objects of this Seminary. A form is herewith given:

I herewith give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois," the sum of —— (or that certain parcel and tract of Land, etc.,) to be applied by the Directors to the purposes of said Seminary.

Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.

The Funk & Wagnalls Company

30 LaFayette Place, NEW YORK

Publish the following books used as text books, or recommended as books of reference, in the courses offered by this Seminary:

ZENOS: THE ELEMENTS OF HIGHER CRITICISM. 1 vol. ..... $ 1 00
It does not advocate or oppose, but simply states and explains the principles and methods of the higher criticism.

ENCYCLOPEDIA OF SOCIAL REFORMS. 1 vol. 7 50
Edited by W. D. P. Bliss. Large octavo, 1447 pp.

GUMLICH: CHRISTIAN CREEDS AND CONFESSIONS. 1 vol. 1 00

STALL: METHODS OF CHURCH WORK. 1 vol. 1 50

HOOD: THRONE OF ELOQUENCE. 1 vol., 486 pp. 2 00
——: VOCATION OF THE PREACHER. 1 vol., 534 pp. 2 00

NICOL: RECENT EXPLORATIONS IN BIBLE LANDS. 0 50

PULPIT COMMENTARY: 51 vols. 102 00

STUDENTS' STANDARD DICTIONARY. 2 50

YOUNG: ANALYTICAL CONCORDANCE. 1 vol. 5 00
"By far the most complete Concordance in the English or any other language."—*Philip Schaff, D. D.*

WEISS: INTRODUCTION TO NEW TESTAMENT. 2 vols. 4 00
"This strikes us as decidedly the best of Dr. Weiss's works."

KURTZ: CHURCH HISTORY. 3 vols. 6 00
"As a text-book for students no better ecclesiastical history can be named."—*The Christian, London.*

MEYER: COMMENTARIES ON THE NEW TESTAMENT. 11 vols. 33 00

GODET: ST. LUKE. 1 vol. 3 00
——: ST. JOHN. 2 vols. 6 00
——: ROMANS. 1 vol. 3 00
"Godet's Commentaries combine the critical and the spiritual perhaps more effectually than any other with which I am acquainted."

PUSEY: MINOR PROPHETS. 2 vols. 6 00
"It is the best exposition known to me of that section of the sacred Scriptures."—*Bishop Taylor.*

HOPPIN: PASTORAL THEOLOGY. 1 vol. 2 50
——: HOMILETICS. 1 vol. 3 00

SHEPPARD: BEFORE AN AUDIENCE. 1 vol 0 75
"Replete with practical sense and sound suggestions."

SCHAFF-HERZOG: ENCYCLOPÆDIA. 4 vols. 20 00
"The Schaff-Herzog is the best general Dictionary on religious knowledge."—*New York Herald.*

CYCLOPÆDIA OF MISSIONS. 2 vols. 12 00
"A work which many must use, and all who use must praise."

DELITZSCH: A DAY IN CAPERNAUM. 1 vol. 0 75
"The rare gift and learning of Delitzsch never produced a sweeter, more touching work than this."
——: A COMMENTARY ON THE PSALMS. 3 vols. 6 00
"An invaluable and a permanent addition to the Biblical library of students."—*Lutheran Quarterly.*
——: ISAIAH. 2 vols 5 00
"It has never been surpassed, if ever equaled."

PUSEY: DANIEL. 1 vol. 3 00
"The best English work upon its subject."—*Sunday School Times.*

WE MAKE A

Specialty of buying and selling second-hand **THEOLOGICAL BOOKS.** Our prices are but **ONE-HALF** the regular price for new ones. All Books are **WARRANTED** to be **SOUND** and **PERFECT** in binding and text. **SEND** for **CATALOGUES,** or when in Chicago, don't fail to examine our large stock. We refer by permission to Prof. R. F. Weidner, D. D.; also to any clergyman or theological seminary in Chicago.

Barker's Famous Old Book-Store

184-186 Dearborn St. Between Monroe and Adams

CHICAGO, ILL.

DO YOU

READ A

Weekly Church Paper?

THE GENERAL COUNCIL PUBLISHES THE VERY PAPER YOU WANT

Its profits, if any, go into the General Council's treasury
It contains wide-awake editorials
It has a large list of the best contributors
It gives news from all sections of the Council and the world

SUBSCRIBE FOR **The Lutheran** A 16 PAGE WEEKLY

PRICE $2.00 PER YEAR

Address _____

THE LUTHERAN... 1522 Arch Street
Philadelphia, Pa.

THE

Colorado Midland Railway

(PIKE'S PEAK ROUTE)

Penetrates the Heart of Colorado, passing thro' the Grandest Mountain Scenery, reaching MANITOU, CRIPPLE CREEK, GLENWOOD SPRINGS, LEADVILLE

SPECIAL RATES TO FISHING HUNTING AND CAMPING SPOTS OF COLORADO

Observation Library Cars Denver to Ogden.
Pullman Tourist Cars CHICAGO TO CALIFORNIA via Great Salt Lake.

Write for books and rates

H. C. BUSH, Traffic Mgr., Denver, Colo.
C. H. SPEERS, Gen. Pass. Agt., Denver, Colo.
H. W. JACKSON, Gen. Agent, Marquette Building, Chicago

A SENSIBLE ROAD

Canadian Pacific Railway

TOURISTS

Will find the New Route through Canada from the Atlantic to the Pacific unapproached for magnificence and variety of scenery by any other line of travel. It is the Best, the Safest, the Fastest and the Only Continuous Route from Ocean to Ocean. The Company has spared no expense in providing for the wants and comfort of its patrons, as its line of Dining Cars and Mountain Hotels will at all times testify, being supplied with all that the most fastidious can desire.

RAILWAY LAND ON EASY TERMS OF PAYMENT

The Canadian Pacific Railway Company's land subsidy, comprising an area of 25,000,000 acres, lies close to the Main Line and Branches in Manitoba, Assiniboia, Saskatchewan and Alberta. The lands have been carefully selected by competent surveyors, enabling the Company to offer lands of the highest grade to intending purchasers at from $3.00 to $5.00 per acre, and the purchaser may go into immediate possession on payment of a little more than one-tenth of the purchase money.

Special Advantages to Lutheran Settlers

As some of the finest Land can still be had in the neighborhood of Lutheran Churches (German, Icelandic, Swedish and Norwegian.)

GOVERNMENT FREE GRANT LANDS

All surveyed even numbered sections, excepting 8 and 26, are held exclusively for homesteads, and entry thereto to the amount of a quarter section (160 acres) can be obtained on payment of a fee of ten dollars.

FOR FURTHER INFORMATION APPLY TO

A. C. SHAW, = **Gen. Agent Passenger Dept.**

228 South Clark Street, Chicago, Ill.

There are many combinations of railways which, joining hands, form competing lines to Los Angeles and San Francisco. There is just one road that takes you up in Chicago and puts you down in either Los Angeles or 'Frisco without the aid or consent of some other. This one railway is the

Santa Fe

It is the only line under one management between points named, which fact insures uniform and efficient service. All things that tend to permanency; all things that insure safety; all things that furnish comfort—have been provided, and those who regularly travel over the Santa Fe are its strongest friends.

For information and literature, address
J. M. CONNELL, Genl Agent
109 Adams Street
CHICAGO

The Delta Lands of the San Joaquin River

ARE AS RICH AS ANY IN HOLLAND
AND UNDER THE SUNSHINE OF

California

GROWTH IS SIMPLY AMAZING. THEY ARE ATTRACTING THE ATTENTION OF EASTERN EXPERTS, AND ARE AMONG THE REMARKABLE LANDS OF THE WORLD. DESCRIPTIVE PAMPHLETS FREE OF AGENTS OF

Southern Pacific

ALSO BOOKS ABOUT OPPORTUNITIES AND ADVANTAGES OF LIFE IN CALIFORNIA

Write W. G. NEIMYER, Gen'l Agent
193 Clark St. CHICAGO

Northern Pacific

YELLOWSTONE PARK
LINE

"NORTH COAST LIMITED"

Between St. Paul, Minneapolis and Helena, Butte,
Spokane, Seattle, Tacoma, Portland
Day—Dining—Tourist—Pullman—
Observation Cars.

"LAKE SUPERIOR LIMITED"

Between St. Paul, Minneapolis and Duluth, Superior
Day—Parlor—Observation—
Cafe Cars.

"PUGET SOUND LIMITED"

Between Seattle, Tacoma and Olympia, Portland
Day—Dining—Observation—Parlor Cars.

THEY RUN EVERY DAY IN THE YEAR

For rates or other information address any NORTHERN PACIFIC RAILWAY AGENT, or CHAS. S. FEE, General Passenger and Ticket Agent, ST. PAUL, MINN.

CORPORATE TITLE

"THE THEOLOGICAL SEMINARY
OF THE
EVANGELICAL LUTHERAN CHURCH,
AT CHICAGO, ILLINOIS."

BOARD OF DIRECTORS

CLASS I.—Term Expires First Wednesday in October, 1905.

REV. C. A. EWALD, D. D.,	Chicago, Ill.
REV. H. W. ROTH, D. D., *Treasurer*, 94 College Ave.	Greenville, Pa.
MR. J. A. BOHN,	Minneapolis, Minn.
MR. WILLIAM STEINMEYER,	Pittsburg, Pa.
REV. HIRAM PETERS,	Toledo, Ohio.

CLASS II.—Term Expires First Wednesday in October, 1906.

REV. W. K. FRICK, *Secretary*,	Milwaukee, Wis.
MR. C. A. SMITH,	Minneapolis, Minn.
REV. S. WAGENHALS, D. D., *President*,	Fort Wayne, Ind.
MR. M. L. DECK,	Decatur, Ill.

CLASS III.—Term Expires First Wednesday in October, 1904.

REV. J. C. KUNZMANN, D. D.,	Greensburg, Pa.
REV. G. W. MECHLING, D. D.,	Lancaster, Ohio
O. J. WATERS, M. D.,	Chicago, Ill.
MR. A. P. JOHNSON,	Chicago, Ill.

The Board of Directors of the Chicago Seminary was originally appointed by the General Council of the Evangelical Lutheran Church in 1891, and the Directors are now elected from Synods belonging to the General Council,—the four English Synods of the West, Synod of Northwest, Chicago District Synod of Ohio, and Pittsburg, being now represented in the Board. In 1893, at the meeting held in Fort Wayne, Ind., the General Council adopted the following resolution:

"*That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young institution to our pastors and people.*"

The *fourteenth* scholastic year begins on *Thursday*, Oct. 6, 1904. The Seminary is open to all students of the Lutheran Church. As a rule, none but College graduates will be admitted. Applicants must furnish satisfactory testimonials. Graduation in sixteen courses (three years) entitles the student to a diploma with the degree of GRADUATE of the Chicago Lutheran Theological Seminary. Graduation with honor in twenty-one courses (four years) leads to the degree of B. D.

Beginning with October, 1896, *fifteen* courses (ten elective) of Post-Graduate work are offered to resident graduates of other Theological Seminaries,—open also to all clergymen,—leading to the degree of B. D. in one year. *Twenty-four* courses of Post-Graduate are offered to non-resident pastors. The work is carried on by correspondence. Graduation in *eight* courses leads to the degree of B. D.

For further information, address the President, Prof. R. F. Weidner, at 1311 Sheffield Ave., Chicago, Ill.

THE

CHICAGO

LUTHERAN SEMINARY RECORD

JULY, 1904.

CHICAGO LUTHERAN SEMINARY PRESS
1311 Sheffield Avenue
CHICAGO, ILL.

CHICAGO

Lutheran Theological Seminary

FOUNDED, 1891

FACULTY

REV. REVERE FRANKLIN WEIDNER, D. D., LL.D.
President and Professor of Dogmatics and Exegesis.

REV. GEORGE HENRY GERBERDING, D. D.
Secretary and Professor of Practical Theology

REV. ELMER F. KRAUSS, D. D.
Professor of New Testament Exegesis.

REV. ALFRED RAMSEY, A. M.
Professor of Historical Theology.

ARTHUR E. PHILLIPS, LIT. D.,
Instructor in Oratory and Art of Expression.

The Bible holds a central position in the system of the Institution. The course of study aims 1) to furnish peculiarly effective methods for the study of the Scriptures in the original Hebrew and Greek, as well as in the Revised English Version; 2) to establish sound and systematic methods of investigating the Scriptures and of formulating Scriptural truth. All the sciences included in theology are logically arranged in independent courses, and each subject except Greek and Hebrew exegesis may be completed in one year. Advanced students of Theology have special advantages. In the future any regular graduate from other Theological Seminaries will receive full standing, and if he is enrolled as a regular resident student for one scholastic year, and passes a satisfactory examination in six courses (Dogmatics, Apologetics and Comparative Religions, Philosophy, Hebrew Exegesis, Greek Exegesis, and Theological Literature), such a student, whether ordained or unordained, may receive the degree of B. D.

Systematic instruction is given in English, German, Music, and Elocution. The method of all instruction in the Institution is partly through text-books, partly by lectures, and partly through original investigation on the part of the student. Emphasis is laid on the devotional life of the student, and upon a close personal relation between instructor and pupil.

For the Annual Catalogue, address the PRESIDENT, at 1311 Sheffield Ave., Chicago, Ill.

THE CHICAGO
LUTHERAN SEMINARY RECORD

VOL. IX. CHICAGO, JULY, 1904. No. 3

Entered at the Post Office, Chicago, Ill., as second class matter, Dec. 23, 1901

The Chicago Lutheran Seminary Record is published on the 15th of January, April, July and October. Issued under the auspices of the Faculty

Subscription price, per year, to all parts of the United States and Canada, 25 cents.

In remitting, please send Postal Note or Stamps.

Address, PROF. R. F. WEIDNER, 1311 Sheffield Ave., Chicago, Ill.

LABOR AND REST.

The Summer Season is to many weary toilers a season of rest from their routine labors. It is one of the blessings—a compensation for our strenuous, exacting and oft monotonous life—that hours of toil are shortening, holidays and half holidays are increasing in number, and vacations are becoming more general.

We hope the time will soon come when eight hours will be considered a day's work everywhere, when Saturday afternoon will be a half holiday, when all toilers will have four hours a day for themselves; and when they will devote these hours to such sane and restful recreation as will be beneficial to the body, enriching to the mind, uplifting to the spirit, and ennobling to the whole personal and family life. And we could wish nothing better for the happiness and benefit of the toiler than that he would make every Sunday a day of bodily rest and spiritual refreshment, and that he would find by blessed experience that there is no better place to find both than in an Evangelical church where the old simple gospel of Christ is preached—which, after all, is the only panacea for our social and political ills—and which alone makes life really worth living.

There is no labor so exhausting to nerve and brain as mental labor. Brain workers, therefore, above all others, need seasons of rest. The more strenuous and persistent the exertion the more urgent the demand for rest. But this does not necessarily mean a season of idleness. Change of occupation is rest.

The Seminary student may profitably keep on studying for several hours a day, if during the rest of the day he is in the open air, visiting, looking up neglected children for Sunday school and careless people for church services, or doing good colporteur work. It will make his vacation all the more enjoyable, if he superintend a Sunday school, teach a Bible class and preach one sermon a Sunday. The exhilaration that comes from a consciousness of doing good to others, from making their lives richer and better, will be the best part of his vacation.

Neither is it necessary for the professor or pastor to spend his whole vacation idling at a watering place, touring abroad, fishing or hunting. There is no objections to these indulgences where they can be had, but it will not lessen the benefit or the pleasure of the vacation if he who has toiled for eight or ten months in the Lord's vineyard, will visit and preach for the mission field of his church, preach for some vacant and neglected people in the neighborhood of his rest, or travel leisurely among the congregations, encouraging young men to go to college or seminary, or even visit and interest rich men in the financial needs of an institution or board. All this is a change from the routine of the study and class room. It brings one into new scenes, into contact with new people and new interests, it furthers the interests of the kingdom and brings upon the vacating one the benisons of those who are helped and bettered by these wayside ministrations.

It is in some such way that the students and professors of the Chicago Seminary spend their vacations.

DOCTOR PASSAVANT'S ONE IDLE VACATION.

Like all men who accomplish great things for God and for humanity, Dr. Passavant was a very busy man. There was no rest for him. He was born for a strenuous life. His nature required activity. His spirit could not rest in full view of suffering which it was in his power to relieve.

This is strikingly evident from the following incident. In August, 1864, he was overcome by heat and the strain of constant exertion. He finally yielded to the pressing importunities of his friends and went to Atlantic City for a week's rest. But the expense of remaining there did not suit him. He says:

"My pocketbook could not long endure the pressure of three-fifty per day without an utter collapse."

But the enforced idleness was even harder to endure than the high prices. He writes to pastor Bassler on his return to Pittsburg:

"Oh, how thankful I am to be once more at home. Never before for ten years have I been away without work on hand, and this time I could not manage to spend the time. Doing nothing away from home was simply a burden. Labor of body and mind is a necessity to my nature and I thank God for it. All my joys and hopes are renewed day by day when thus employed....

"I take it for granted that you will enjoy a laugh at my expense in regard to my failure to go off pleasuring and health seeking! But I cannot help it and I thought it best to be honest and tell you how it came that I was back so soon. In the midst of the busy pleasure seeking throngs, '*Ich habs Heemwah bekomme.*' I wonder how anyone could be so foolish as to find pleasure away from the quiet scene of home and loved ones and put in his whole time trying to kill time."

HOW THE PROFESSORS ARE SPENDING THEIR VACATION.

The Rev. Dr. Weidner has been traveling the length and breadth of the land, visiting and canvassing for students and funds, in Ohio, Pennsylvania, New York, Minnesota and California, addressing the Synods of Pennsylvania, Pittsburg, Ohio, Northwest and Pacific; making addresses at the New York Bible League, at Carthage College Commencement and at the above Synods—and all this while he was in broken health, had frequent attacks of serious suffering and was often compelled to consult a physician.

At the urgent solicitation of friends, accompanied by Mrs. Weidner, he is now cruising the Mediterranean. After which they will climb the Alps, visit classic Oxford, and then come home for the strenuous Fall and Winter campaign.

Dr. Krauss is canvassing for the Seminary and preaching along the way. He delivered a forcible address at Muhlenburg College Commencement. He is also doing some other things of which he would rather speak privately—ask him!

Professor-elect Ramsey has shipped his belongings to Chicago. While his family is in their Summer Cottage at Lake Minnetonka, Minn., he is canvassing for the Seminary, helping to supply his former pulpit and brushing off the rust on Church History, etc.

Dr. Gerberding, after canvassing for the Seminary, attending Synod and preaching every Sunday but one since Seminary closed, has removed his family to "Cottage Rest," Grand Junction, Mich. There he is busy writing the Life of Dr. Passavant. His children are assisting in assorting and selecting from the thousands of letters that must be looked over, and dictating to the stenographer who is spending her second Summer on the work and is as deeply interested in it as the author. For several Summers the Professor has preached every Sunday in school house, grove, private house or vacant church for the careless and churchless people in the vicinity; and yet he says that it is a blessed vacation.

WHAT OUR MINISTERIAL STUDENTS AND LAST YEAR'S GRADUATES ARE DOING.

The Rev. A. H. Arbaugh is pastor of the church at Frankfort, Ind.

The Rev. W. B. Aull is serving the charge at Lone Star, S. C.

The Rev. E. S. D. Boyer is pastor of Trinity church, Lafayette, Ind. The congregation is prospering, has bought an excellent lot with a house for a parsonage and room for a fine church.

Rev. I. G. Briner is pushing his work at Cuyler, Chicago.

The Rev. L. P. Pence is busy gathering funds and gathering people for the Church of the Atonement in Englewood, Chicago.

The Rev. C. G. Stacy is taking a summer course at the Chicago University.

The Rev. K. K. Olafson was ordained by the Icelandic Synod and is pastor of his home charge at Gardar, N. Dak.

The Rev. W. P. Christy was ordained by the Synod of the Northwest and is pastor of the prosperous church at Janesville, Wis. This congregation recently purchased a large brick church, with a separate Sunday school building, from the Methodists.

The Rev. John Knauer was ordained at the meeting of the Chicago Synod and is pastor of the Claremont, Ind., parish.

The Rev. E. M. Nielsen was ordained by the United Danish church and serves a congregation at Racine, Wis.

Rev. I. W. Steckel was ordained by the Chicago Synod and has become the pastor of St. James' Mission, in Chicago, which he served acceptably during his last two seminary years. He is busy getting subscriptions to build a new church on a choice lot recently purchased.

The Rev. Henry Voegtly was ordained by the Pittsburg Synod and is serving the charge at Shannondale, Pa.

The Rev. W. H. Bunge has returned to his charge at Olin, Ia.

The Rev. A. J. Krogstad has returned to his charge at Crookston, Minn.

The Rev. L. J. Odland has returned to his former parish at Clark, S. Dak.

The Revs. Quello and Simonson continue as pastors of their respective churches in Chicago.

The Rev. J. A. Skarpness returned to his former parish at Strand, Iowa.

The Rev. A. O. Anderson was ordained by the Hauge Synod and is serving a charge at Garretson, S. Dak.

Rev. E. J. Sponde was ordained by the Hauge Synod and is laboring at Lodi, Wis.

HOW THE UNDERGRADUATES ARE SPENDING THEIR VACATION.

Mr. John Legum is engaged in mission work at Greensburg, Pa.

Mr. A. M. Skindlov is serving St. Timothy's Norwegian mission, Chicago.

Students R. A. Albert and C. H. Tervehn are canvassing the English District Synod of Ohio in the interests of the Seminary.

Mr. Anders André is doing mission work for the Augustana Synod in South Chicago.

Mr. F. W. Ash is assisting his father at Ada, Ohio.

Mr. L. J. Baker has charge of the Twelfth Street Mission, Chicago. The work there is prospering nicely and Mr. Baker is much encouraged. With the assistance of Supt. Anda a promising congregation was recently organized.

Mr. Yost Brandt is teaching parochial school at Johnstown, Pa.

Mr. S. J. Brekke is doing mission work for the Hauge Synod in Chicago.

Mr. F. W. Bussard is trying hard to build up the mission congregation recently organized at Aurora, Ill.

Mr. C. A. Dennig is doing good work in the new mission recently organized at Cedarburg, Wis.

Mr. O. O. Eckhardt is doing mission work on the South Side, Chicago, for the Augustana Synod.

Mr. A. M. Fimmeland is teaching parochial school at Westby, Wis.

Mr. K. Carl Kraft is supplying a Swedish mission in Duluth, Minn.

Mr. J. H. Graf is happy in his work at Leetonia, Ohio.

Mr. A. O. Ness spent May and June teaching parochial school at Oldham, S. Dak. He has now taken up the work vacated by Prof. Kolste at Evanston and on the West Side, Chicago.

Mr. H. F. Obenauf is starting a new English mission at Grand Morais, Minn.

Mr. J. E. Ohslund is supplying a Swedish congregation near Fargo, N. Dak.

Mr. A. M. Sappenfield is starting an English mission at Mankato, Minn.

Mr. P. N. Shogren is assisting Pastor Evald in Emanuel Swedish Church in Chicago.

Mr. C. A. Stahlman is teaching school and making himself useful in his home church at Ringgold, Pa.

Mr. A. J. Stirewalt continues as chaplain at the Passavant Hospital and cares for the Seminary property.

Mr. M. L. Stirewalt assists in the care of the Seminary grounds and in the New English Mission at Edgewater, Chicago.

Mr. F. E. Strobel is supplying the church in Jeannette, Pa., in the absence of the regular pastor.

Mr. B. L. Stroup has charge of the Corydon, Ind., parish during the Summer.

Mr. T. B. Thorson is teaching parochial school in Leland, Ill.

Mr. J. A. Westberg is doing the same at Westby, Wis.

Mr. Chas. W. White is assisting at the Orphans' Home at Zelienople, Pa.

These four graduates have recently made themselves and as many blushing maidens happy by voluntarily assuming the blessed bonds of matrimony: The Revs. John Knauer, P. E. Baisler, S. Lutz and A. O. Anderson. And there are more to follow. The RECORD extends hearty congratulations and wishes every blessing upon the new Benedicts and Benedictinns.

His commission was unlimited as to locality. He had no local ties. The Apostles may have had centers of work, but no settled homes. To an Apostle the field was the world. His mission was to preach everywhere, to all the nations of the world.

23. The Apostolate had therefore extraordinary and incommunicable powers and functions. These marks are confined alone to the Apostles, and are their exclusive powers and functions, in which none share with them while they lived, and to which none became their successors when they died.

1) In these extraordinary powers and functions the Apostles had no successors.

2) The so-called Apostolical succession we will discuss later. Such a canonical succession does not exist, and would be incapable of demonstration if it did exist.

24. A more exact statement of the work or office of an Apostle.

The work of an Apostle may be summed up under three heads:

1) To preach the Word (Matt. 10:7; 28:20;Luke 10:16; Luke 24:47, 48), especially bearing witness of Christ (John 15:27) and His resurrection (Acts 1:21, 22);

2) To administer the Sacraments (Matt. 28:19; Luke 22:19).

3) To nurture, govern, build up, and strengthen the Church.

a) By the exercise of discipline, through "the power of the keys," which although committed also to the whole Church, is exercised through the ministry, as the executive officers of the Church (Matt. 18:15-18; John 20:21-23). These keys are: 1) the divine promises which not only speak about forgiveness, but actually confer it on the believing penitent; and 2) the threatenings which not only speak about condemnation, but actually convey it to the unbeliever. "He that believeth not hath been judged already" (John 3:18).

b) By the proper organization and government of the Church, especially by ordaining suitable men to the ministry.

25. These are the ordinary and *communicable* powers and functions of the Apostles, and differ from the special and extraordinary powers which belonged to them only as *Apostles*.

26. These functions which belong to the ministry as such, were to be transmitted and perpetuated in and through the ordinary ministry to the end of the world.

1) These powers and functions, common to the whole ministry, are (in a summary):

a) The preaching of the Gospel;

b) The administration of the Sacraments;

c) The exercise of discipline;

d) The ordaining of others to the ministry.

2) In these functions they exercised only the same powers as every presbyter or bishop spoken of in the N. T. exercised, and which belong to the functions of all ministers duly called and ordained into the office.

3) In these ordinary functions and powers all true ministers of Christ are the successors of the Apostles.

4) There is a ministerial succession, unbroken in the Church. The regular ministry of one age has always been inducted into the office of the ministry by the ministry of the preceding age.

5) But there is no personal succession in a particular line of transmission, either by hereditary birth, apostolical or canonical succession, or by the transmission of any powers or functions which do not belong to the whole ministry as such equally and alike to all.

27. We thus see that at the end of Christ's ministry on earth the Apostles *were the only ministers proper;* they all labored in one locality, and apart from their extraordinary powers which were temporary and peculiar to them, they had and did nothing, that was not the common prerogative of all ministers of the Gospel.

28. We may speak of two aspects of the beginning of the Christian Church on earth:

a) That it was founded by Christ in His own Person before the Day of Pentecost; or

b) That it was truly founded by Christ at the time of the outpouring of the Holy Ghost on the Day of Pentecost.

1) If we accept the first view we must hold that Christ not only founded *the Church* but also *a ministry* in the Church, but it is difficult to decide which was first in existence, *the Church* or *the ministry*. If we cannot say that the Church began *in* a ministry, we can at least say that the Church began *with* a ministry.

2) If we accept the second view (which seems the true view), then we must say that Christ not only founded the Church, and founded the ministry, but that *the ministry* was in existence before the Church, and the Church began *with* a ministry.

3) In either case the theory which makes the ministry emanate from the Church as its representative is not Scriptural.

4) The office of the Apostolate, and of the ministry, is an institution of Christ Himself.

29. Four facts are, however, clear.

CHICAGO SEMINARY REGISTER.

CALENDAR.

1900.
Oct. 4.—*Thursday*, 10 A. M. Fall Term begins.
Dec. 17.—*Monday*, 9 A. M. Preliminary Examinations begin.
Dec. 21.—*Friday*, 5 P. M. Fall Term ends.

CHRISTMAS HOLIDAY.

1901.
Jan. 3.—*Thursday*, 9 A. M. Spring Term begins.
April 15.—*Tuesday*, 9 A. M. Pass Examinations begin.
April 19.—*Friday*, 5 P. M. Pass Examinations end.
April 23.—*Tuesday*, 10 A. M. Examinations by the Directors.
April 24.—*Wednesday*, 10 A. M. Board of Directors meets.
April 24.—*Wednesday*, 8 P. M. Annual Address.

SUMMER VACATION.

Oct. 2.—*Wednesday*, 10 A. M. Board of Directors meets.
Oct. 3.—*Thursday*, 10 A. M. Fall Term begins.
Oct. 3.—*Thursday*, 2 P. M. Matriculation Examinations.
Oct. 5.—*Saturday*, 9 A. M. Final Examinations begin.
Dec. 16.—*Monday*, 9 A. M. Preliminary Examinations begin.
Dec. 20.—*Friday*, 5 P. M. Fall Term ends.

CHRISTMAS HOLIDAY.

1902.
Jan. 2.—*Thursday*, 9 A. M. Spring Term begins.
Jan. 2.—*Thursday*, 2 P. M. Preliminary Examinations begin.
April 30.—*Wednesday*, 8 P. M. Annual Address.

FORMER STUDENTS.

Of those who have studied in our Seminary, there are now one hundred and sixteen in the active ministry. Some of these have studied only a year at our Institution, having studied theology also at other Institutions, while others have spent two, three, four, or even five years at our Seminary. Many also have been ordained by their respective Synods before they graduated in all the Courses which this Seminary requires for graduation.

Regular Graduates with the Degree of B. D.

1895.

REV. JOSEPH A. LEAS, - - - Red Wing, Minn.
REV. GUSTAV MACK, - - - - Chicago, Ill.

1896.

REV. THORMOND KOLSTE, - - - Benton, Iowa.
REV. O. G. U. SILJAN, - - - Northwood, Iowa.
PROF. C. O. SOLBERG, - - - Ottawa, Ill.
REV. ISAIAH WHITMAN. - - - - Wallace. Ind.

WE MAKE A

Specialty of buying and selling second-hand **THEOLOGICAL BOOKS.** Our prices are but **ONE-HALF** the regular price for new ones. All Books are **WARRANTED** to be **SOUND** and **PERFECT** in binding and text. **SEND** for **CATALOGUES,** or when in Chicago, don't fail to examine our large stock. We refer by permission to Prof. R. F. Weidner, D. D.; also to any clergyman or theological seminary in Chicago.

Barker's Famous Old Book-Store

184-186 Dearborn St. Between Monroe and Adams

CHICAGO, ILL.

DO YOU

READ A

Weekly Church Paper?

THE GENERAL COUNCIL PUBLISHES THE VERY PAPER YOU WANT

Its profits, if any, go into the General Council's treasury
It contains wide-awake editorials
It has a large list of the best contributors
It gives news from all sections of the Council and the world

SUBSCRIBE FOR **The Lutheran** A 16 PAGE WEEKLY

PRICE $2.00 PER YEAR

Address_____

THE LUTHERAN... 1522 Arch Street Philadelphia, Pa.

The Funk & Wagnalls Company

30 LaFayette Place, NEW YORK

Publish the following books used as text books, or recommended as books of reference, in the courses offered by this Seminary:

ZENOS: The Elements of Higher Criticism. 1 vol..... $ 1 00
It does not advocate or oppose, but simply states and explains the principles and methods of the higher criticism.

ENCYCLOPEDIA OF SOCIAL REFORMS. 1 vol..... 7 50
Edited by W. D. P. Bliss. Large octavo, 1447 pp.

GUNLICH: Christian Creeds and Confessions. 1 vol..... 1 00

STALL: Methods of Church Work. 1 vol..... 1 50

HOOD: Throne of Eloquence. 1 vol., 486 pp..... 2 00
——: Vocation of the Preacher. 1 vol., 534 pp..... 2 00

NICOL: Recent Explorations in Bible Lands..... 0 50

PULPIT COMMENTARY: 51 vols..... 102 00

STUDENTS' STANDARD DICTIONARY..... 2 50

YOUNG: Analytical Concordance. 1 vol..... 5 00
"By far the most complete Concordance in the English or any other language."—*Philip Schaff, D. D.*

WEISS: Introduction to New Testament. 2 vols..... 4 00
"This strikes us as decidedly the best of Dr. Weiss's works."

KURTZ: Church History. 3 vols..... 6 00
"As a text-book for students no better ecclesiastical history can be named."—*The Christian, London.*

MEYER: Commentaries on the New Testament. 11 vols..... 33 00

GODET: St. Luke. 1 vol..... 3 00
——: St. John. 2 vols..... 6 00
——: Romans. 1 vol..... 3 00
"Godet's Commentaries combine the critical and the spiritual perhaps more effectually than any other with which I am acquainted."

PUSEY: Minor Prophets. 2 vols..... 6 00
"It is the best exposition known to me of that section of the sacred Scriptures."—*Bishop Taylor.*

HOPPIN: Pastoral Theology. 1 vol..... 2 50
——: Homiletics. 1 vol..... 3 00

SHEPPARD: Before an Audience. 1 vol..... 0 75
"Replete with practical sense and sound suggestions."

SCHAFF-HERZOG: Encyclopædia. 4 vols..... 20 00
"The Schaff-Herzog is the best general Dictionary on religious knowledge."—*New York Herald.*

CYCLOPÆDIA OF MISSIONS. 2 vols..... 12 00
"A work which many must use, and all who use must praise."

DELITZSCH: A Day in Capernaum. 1 vol..... 0 75
"The rare gift and learning of Delitzsch never produced a sweeter, more touching work than this."
——: A Commentary on the Psalms. 3 vols..... 6 00
"An invaluable and a permanent addition to the Biblical library of students."—*Lutheran Quarterly.*
——: Isaiah. 2 vols..... 5 00
"It has never been surpassed, if ever equaled."

PUSEY: Daniel. 1 vol..... 3 00
"The best English work upon its subject."—*Sunday School Times.*

CORPORATE TITLE

"THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH, AT CHICAGO, ILLINOIS."

BOARD OF DIRECTORS

CLASS I.—Term Expires First Wednesday in October, 1905.

REV. C. A. EWALD, D. D.,	Chicago, Ill.
REV. H. W. ROTH, D. D., *Treasurer*, 94 College Ave.	Greenville, Pa.
MR. J. A. BOHN,	Minneapolis, Minn.
MR. WILLIAM STEINMEYER,	Pittsburg, Pa.
REV. HIRAM PETERS,	Toledo, Ohio.

CLASS II.—Term Expires First Wednesday in October, 1906.

REV. W. K. FRICK, *Secretary*,	Milwaukee, Wis.
MR. C. A. SMITH,	Minneapolis, Minn.
REV. S. WAGENHALS, D. D., *President*,	Fort Wayne, Ind.
MR. M. L. DECK,	Decatur, Ill.

CLASS III.—Term Expires First Wednesday in October, 1904.

REV. J. C. KUNZMANN, D. D.,	Greensburg, Pa.
REV. G. W. MECHLING, D. D.,	Lancaster, Ohio
O. J. WATERS, M. D.,	Chicago, Ill.
MR. A. P. JOHNSON,	Chicago, Ill.

The Board of Directors of the Chicago Seminary was originally appointed by the General Council of the Evangelical Lutheran Church in 1891, and the Directors are now elected from Synods belonging to the General Council,—the four English Synods of the West, Synod of Northwest, Chicago District Synod of Ohio, and Pittsburg, being now represented in the Board. In 1893, at the meeting held in Fort Wayne, Ind., the General Council adopted the following resolution:

"*That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young institution to our pastors and people.*"

The *fourteenth* scholastic year begins on *Thursday*, Oct. 6, 1904. The Seminary is open to all students of the Lutheran Church. As a rule, none but College graduates will be admitted. Applicants must furnish satisfactory testimonials. Graduation in sixteen courses (three years) entitles the student to a diploma with the degree of GRADUATE of the Chicago Lutheran Theological Seminary. Graduation with honor in twenty-one courses (four years) leads to the degree of B. D.

Beginning with October, 1896, *fifteen* courses (ten elective) of Post-Graduate work are offered to resident graduates of other Theological Seminaries,—open also to all clergymen,—leading to the degree of B. D. in one year. *Twenty-four* courses of Post-Graduate are offered to non-resident pastors. The work is carried on by correspondence. Graduation in *eight* courses leads to the degree of B. D.

For further information, address the President, Prof. R. F. Weidner, at 1311 Sheffield Ave., Chicago, Ill.

THE

CHICAGO

LUTHERAN SEMINARY RECORD

OCTOBER, 1904.

CHICAGO LUTHERAN SEMINARY PRESS
1311 Sheffield Avenue
CHICAGO, ILL.

CHICAGO

Lutheran Theological Seminary

FOUNDED, 1891

FACULTY

REV. REVERE FRANKLIN WEIDNER, D. D., LL.D.
President and Professor of Dogmatics and Exegesis

REV. GEORGE HENRY GERBERDING, D. D.
Secretary and Professor of Practical Theology

REV. ELMER F. KRAUSS, D. D.
Professor of New Testament Exegesis.

REV. ALFRED RAMSEY, A. M.
Professor of Historical Theology.

ARTHUR E. PHILLIPS, LIT. D.,
Instructor in Oratory and Art of Expression.

The Bible holds a central position in the system of the Institution. The course of study aims 1) to furnish peculiarly effective methods for the study of the Scriptures in the original Hebrew and Greek, as well as in the Revised English Version; 2) to establish sound and systematic methods of investigating the Scriptures and of formulating Scriptural truth. All the sciences included in theology are logically arranged in independent courses, and each subject except Greek and Hebrew exegesis may be completed in one year. Advanced students of Theology have special advantages. In the future any regular graduate from other Theological Seminaries will receive full standing, and if he is enrolled as a regular resident student for one scholastic year, and passes a satisfactory examination in six courses (Dogmatics, Apologetics and Comparative Religions, Philosophy, Hebrew Exegesis, Greek Exegesis, and Theological Literature), such a student, whether ordained or unordained, may receive the degree of B. D.

Systematic instruction is given in English, German, Music, and Elocution. The method of all instruction in the Institution is partly through text-books, partly by lectures, and partly through original investigation on the part of the student. Emphasis is laid on the devotional life of the student, and upon a close personal relation between instructor and pupil.

For the Annual Catalogue, address the PRESIDENT, at 1311 Sheffield Ave., Chicago, Ill.

THE CHICAGO
LUTHERAN SEMINARY RECORD

VOL. IX. CHICAGO, OCTOBER, 1904. No. 4

Entered at the Post Office, Chicago, Ill., as second class matter, Dec. 23, 1901

The Chicago Lutheran Seminary Record is published on the 15th of January, April, July and October. Issued under the auspices of the Faculty

Subscription price, per year, to all parts of the United States and Canada, 25 cents.

In remitting, please send Postal Note or Stamps.

Address, PROF. R. F. WEIDNER, 1311 Sheffield Ave., Chicago, Ill.

THE INSTALLATION OF THE REV. ALFRED RAMSEY AS PROFESSOR OF HISTORICAL THEOLOGY.

On Wednesday evening, Oct. 5th, the installation of Rev. Alfred Ramsey, as Professor of Historical Theology, took place in the Church of the Holy Trinity, in the presence of a large and appreciative audience. Rev. Dr. Frick, secretary of the Board, conducted the services. The charge was given by the Rev. Dr. Wagenhals, president of the Board. The beautiful liturgical service especially prepared for use on such occasions was used for the installation. After his installation Prof. Ramsey delivered a most scholarly address, setting forth the character, the importance and scope of historical theology.

THE ADDRESS OF DR. WAGENHALS.

Dr. Wagenhals, in his charge, defining the duties and responsibilities of a professorship in Historical Theology, in substance said:

By your acceptance of a chair in our Faculty which is second to none in importance, you have signified that you are of one mind with us, both as

to the status of our Seminary and the teaching for which we stand.

Our attitude with respect to the advisory and administrative bodies of the Lutheran Church is unique; but there is nothing uncommon or irregular in the relation we sustain to the Church itself. We stand strictly within the old landmarks. We are animated by an uncompromising loyalty to our Confessions; we are in close touch with the practical work of Synods and congregations.

But our status under the law of the land is that of a corporation, self-supporting and independent of synodical control. We are not organically subject to any governing body apart from our own organization. Neither our board of directors nor our professors are elected by Synods, or with special reference to a proportionate representation among them.

Although this may sound like a declaration of unqualified independence, it is such only in form. In spirit we consider ourselves morally amenable in all that pertains to the maintenance and extension of the faith set forth in our Confessions. We recognize the right of any Lutheran Synod or congregation, or pastor or layman to suggest or recommend, to challenge or protest, in case they deem our teaching at variance with the faith or our action a menace to the peace and well-being of the Church. It is our aim and our glory to bear aloft the dear old banner that has ever symbolized a pure Gospel. Any one who comes to us in the love of a common cause, to set us right if we go wrong, to urge us on if we come short with respect to any principle of faith or polity, may count on a hearing as deferential as if he represented a Synod or aggregation of Synods. We know that we are fallible; we hope that we are not presumptuous or self-satisfied, and therefore, whatever the source, we welcome the counsel of the judicious; we will listen with respect even to the criticism of the captious. So far as the faith and the healthful growth of the Church are concerned, we

hold ourselves open to the judgment of her humblest member.

We also recognize that same moral responsibility to the Church which rests upon every loyal Seminary in the land. The sphere of our independence involves only questions of practical management in promoting the ends for which our Seminary exists. This, and nothing more.

The faith itself is carefully guarded by irre movable defences. Our bearing toward Synods and sister Seminaries takes its spirit and limitations from the faith, not from the opinions or feelings of our Board or Faculty. Relying on divine guidance, we consider ourselves independent only in devising ways and means for sending into the ranks of all Lutheran Synods, approved men, as thoroughly furnished as may be, for the work to which the Head of the Church may call them, in a land whose dominant language at present is English, and whose universal tongue in the future will be the same.

As an independent Seminary we have encountered no opposition that need be taken into account. As an exclusively English Seminary, in a polyglot Church, our endeavors have been richly blessed of God and have met with cordial commendation and substantial support from all the brethren who recognize that the Lutheran Church is greater than any Synod, and that they who seek to spread her pure faith must not be halted at the boundaries of language.

This much I think it proper to say touching the relation of our Seminary to the Church at large and to Synods as advisory and governing bodies. Now, as to the chair you are to fill in our institution —it imposes no easy task. You are aware that much of the material that pertains to your province has been called in question and assailed with great show of learning. Even our Saviour, the Great Teacher come from God, who is the Truth as well as the Way and the Life, has been impeached by the learned critics in order to save their theories as

to the fabulous character of ancient Biblical history. In substance, we are told that He did not know, what the critics knew so well, that Moses and the Prophets are a mere museum of myths and traditions--or, that if He did know, He winked at a base deception in quoting them as a proof that He came not to destroy, but to fulfil the law and the Prophets. We are asked to believe that He who came from God to lead our sinful race back to God by sanctifying men through the Truth, yet based the fundamentals of His teachings upon pseudo-historical statements that were no better than the traditions of the elders, which He took every occasion to denounce.

And so they would leave us not even an "Ethical Christ" whom we could respect. They would hand out to us, from their critical workshops, a Bible of shreds and patches, whose inspiration can scarcely be distinguished, if at all, from the inspiration claimed by the old nature religions. And all to bolster up their theories, based upon codes of interpretation whose key-words are the superstitions, surmises, conjectures or naked assertions of the individual critics; no two of whom have thus far been able to agree as to what is or is not veritable history.

For all that, however, their assaults cannot be quite ignored by a teacher occupying the chair of Historical Theology in a Seminary which aims to equip young men for the battle with destructive error, as well as for the proclamation of saving truth.

But while, on the one hand, we sympathize with you as a professor combating negations, on the other hand, we are inclined to envy you as a professor engaged in the fascinating work of teaching a future ministry how to disentangle from the past eternal principles of the kingdom of God which apply with undiminished force to the present. There are errors, gray with antiquity, that are masquerading in modern garments which give them the semblance of newly discovered truth. They are

too many and too obtrusive, in our day, to be passed without notice. There are eternal truths which many now pronounce obsolete, that must be exhibited in their relation to present day life and conditions, In short, you are called to teach our future ministers how to transmute the history of the kingdom of God from a mere knowledge into a wisdom that helps men to become wise unto salvation.

And if it please God to bless our institution in the future as in the past, you will find a field to cultivate commensurate with your best abilities and endeavors. It is the earnest prayer of every friend of the Seminary that our Heavenly Father may give you the aid and guidance of His Holy Spirit for the noble work upon which you now enter.

On Thursday morning there was a large gathering of new students in St. Mark's Lutheran Church near the Seminary grounds. The services were conducted by the Rev. Dr. Frick, who also delivered a stirring address. Other addresses were also delivered by the Rev. H. W. Roth, D. D., of Greenville, Pa., by Dr. Gerberding, Dr. Krauss and by the president of the Pittsburgh Synod, Rev. D. H. Geissinger, D. D. Over 30 new students were enrolled and at present there are over 50 students in attendance.

Fortunately one of the professors' houses is vacant and so this can be utilized for the use of students or else we would not know what to do. The most trying thing of all is that we have no room large enough to seat comfortably all our students at our two daily services, and it is especially trying and unsanitary, as it is impossible to ventilate the room sufficiently for our services, both at our regular preaching service and at our conference and on such other occasions, when the whole body of students gather together. Every room in the main building is occupied and fortunately some half dozen

students are able to have rooms outside, or else we would not know what to do.

During this year five instructors will assist the regular professors. Rev. W. L. Hunton, Ph. D., will assist four hours weeky in giving instruction in the first year in Biblical Geography, Antiquities and Old Testament History, in New Testament History and Old Testament Theology. Rev. J. R. E. Hunt, B. D., will aid in giving two hours instruction weekly in Hebrew. The Rev. H. B. Reed will aid in giving two hours instruction in Logic and Psychology. This course is offered every three years so that those graduates of institutions where not much stress has been laid on Logic and Psychology, may have an opportunity to prepare for the matriculation examinations on these subjects. The Rev. C. O. Solberg, B. D., will aid in giving two hours instruction in History of Philosophy and special systems. Prof. Arthur E. Phillips, Lit. D., gives six hours weekly instruction in Elocution, Arrangements have also been made to give two hours weekly instruction in Music. This department is conducted by Prof. Krauss and Prof. Ramsey. About one-fourth of the hour is devoted to a lecture and the remaing time to practical training in singing, chanting and general oral drill.

As many pastors come to do post-graduate work and regular work and wish especially to prepare themselves for preaching in English; and as many of our regular students come from institutions where the English language is not always used, great stress is laid upon proper training in English. In addition to two hours of advanced work in Rhetoric given every week, three extra hours are given in English especially for those who have difficulty in pronouncing English and who may not have mastered the literature as yet.

Everybody, therefore, is busy and the Seminary is a veritable hive of industry. Occasionally the President lectures on dietetics and every student is requested and urged to spend at least two hours daily in the open air.

NEW BUILDINGS.

It is absolutely necessary for the proper work of the Seminary that additional buildings be erected. The proposed buildings have been approved by the Board of Directors as also the plan for erecting a chapel and a large hall for the library and lecture rooms, a dining hall and a dormitory, with the necessary buildings for heating all the buildings of the institution. At present, however, the aim is to erect only such buildings as are absolutely necessary in the near future, consisting of a dining hall and an additional dormitory. On the first floor of the dormitory will be three large lecture rooms, the upper floor to be used for students' rooms and part of the dining hall to be used as a chapel until the Lord provides the means for putting up other buildings. This burden is laid upon the Board of Directors and upon the Institution and we must look to God for help. With Him all things are possible. Without faith nothing can be done and the Lord will put it into the hearts of those who love Him to bring free-will offerings for the erection of these buildings to the glory of God and for the service of the Church. The buildings that must be erected in the near future will cost at least $40,000. The greatest care is taken in the architectural designs to meet exactly the needs of the Church, and although everything will be plain, yet the aim is to put up something that will be worthy of the Lutheran Church.

A GENERAL SECRETARY.

An important step in the executive department of the Institution was to relieve the President as far as possible of the immense burden of the business part of the Institution, and the Board of Directors, therefore, resolved to elect a General Secretary who should have full charge of all the business affairs of the Institution and relieve the faculty of this burden

which they have so heroically borne. The Rev. G. F. Gehr, of Racine, a graduate of the Institution, has been called to this important office. The aim is, with the co-operation of the professors, and by systematic work, not only to maintain the Institution by supplying that which it needs for current expenses, but also to raise funds for the proposed lecture halls and other necessary buildings and also, in due time, as God sees fit, to raise an endowment.

POST-GRADUATE STUDENTS AND THE CORRESPONDENCE WORK.

There are more clergymen taking the correspondence work at this present time than at any other period in the history of the Institution. Applications come, not only from all parts and from all the Synods of the United States, but letters reach the President from all parts of the world. In a single day in the month of October, five letters reached the President from students in Japan, China, India and Germany. There is in this correspondence work great satisfaction to the pastor, who is surrounded with cares and who scarcely has the time to continue systematic work on account of his many engagements. There is some comfort and satisfaction to such a person to be in touch with an institution that is ready to help, to give advice, to encourage and to map out systematic study in all the various departments of theology. As the aim of the Institution is neither to make money nor to offer degrees, but simply to aid, to stimulate, to encourage, to sympathize with, to guide and to lead the student further and further in each department of knowledge, it is but natural that those who take advantage of such offers should realize that it is only for the good of the Church and for the greater efficiency of the work that these courses are offered; and there are those who appreciate this. Up to date over 600 pastors have made use of the Institu-

tion, and have for a longer or shorter time been connected with it as post-graduate students. The work that is being done in this direction will leave its influence upon the future of the Church.

THE MISSIONARY WORK OF THE SEMINARY.

The call for men to work in the missions near and in Chicago has never been so great as this year. Although we have over 50 men in residence, nearly all of them, with the possible exception of five, are engaged in distinctively mission work, some even having charge of congregations over 100 miles distant. Our custom here is to appoint two men to have charge of a mission field, one preaches one Sunday and the other, the second Sunday, and if the mission is in the city both of them are there every Sunday but take their turns in preaching. The work here in the West is a peculiar one and the experience these young men get is one that will be valuable to them all their lives. It is no wonder that there are many congregations in the West who absolutely insist, when they call a minister, that he must be one who has studied at the Chicago Lutheran Theological Seminary. The practical training thus acquired helps them to be successful in their work among men.

1) That on the Day of Pentecost the Church has a ministry.

2) That this ministry or Apostolate was instituted by Christ.

3) That this ministry has specific powers and functions, with authority delegated to it by Christ.

4) That the Church can only perform certain acts by means of this ministry as its organ, or as its executive officers.

2) THE MINISTRY DURING THE APOSTOLIC TIMES.

30. St. Luke's narrative (Luke 24:44-49; Acts 1:1-26) represents the Apostles, immediately after Christ's resurrection and ascension, as the sole directors and administrators of the Church.

1) That the number of the Twelve might be full, at the suggestion of Peter (Acts 1:15-26), Matthias was chosen by lot "to take the place in this *ministry* and *apostleship*, from which Judas fell away" (Acts 1:25), and "he was numbered with the eleven apostles" (Acts 1:26).

2) Although on the Day of Pentecost the whole body of disciples were filled with the Holy Ghost (Acts 2:4) and fitted to be witnesses of Christ, the Apostles assumed the leadership and remained the special organ for the government of the Church ("Peter, standing up with the eleven, lifted up his voice, and spake forth unto them," Acts 2:14; "they said unto Peter and the rest of the apostles," 2:37; "they continued steadfast in the apostles' teaching and fellowship, in the breaking of bread and the prayers," 2:42; "and with great power gave the apostles their witness of the resurrection of the Lord Jesus," 4:33; "they laid *the money* at the apostles' feet"; "by the hands of the apostles were many signs and wonders wrought among the people," 5:12; etc.).

3) At first the Apostles were not only responsible for the spiritual guidance of the Church, but also for its financial business (Acts 4:35; 6:2).

4) It was the initiative act of the Apostles to suggest the appointment of the seven deacons (Acts 6:2-4), and they confirmed the election of the seven, and ordained them (6:6). See *Deacons* (*Index*).

31. Lightfoot (in his essay on *The Christian Ministry*) is no doubt correct when he maintains that the two persecutions of which Stephen (Acts 8:1) and James (Acts 12:1-3) were respectively the chief martyrs, not only marked two important stages in the spread of the Gospel, but had a close connection with the internal organization of the Church.

1) The dispersion of the Twelve on their Apostolic Mis-

sions required that provision be made for the permanent direction of the Church at Jerusalem.

2) It seems that the Apostles saw fit to adopt the usual government of the synagogue, and appoint *elders* or *presbyters* to govern and be at the head of the Church at Jerusalem, though we have no record of the institution of this office.

3) At least we find mention of *elders* in Jerusalem as early as 44 A. D. (Acts 11:30), and from this time they were at the head of the Mother Church.

4) Henceforth wherever individual congregations were organized this was done by the appointment of *elders* or *presbyters*.

5) We therefore find mention of *elders* in all Jewish Christian congregations, at a very early period (James 5:14).

6) And we find that St. Paul and Barnabas are described on their very first missionary journey (45 A. D.) as appointing *elders* or *presbyters* in every congregation (Acts 14:23). See *Elders* or *Presbyters* (*Index*).

32. At first the Apostles themselves exercised the superintendence of the churches they founded, and naturally would appoint the first local officials (Acts 14:23).

1) Sometimes they had oversight in person while present, and at other times at a distance, by letter or message, as illustrated in Paul's case.

2) In the Pastoral Epistles, we learn, that Paul had appointed, for a time, trustworthy pastors (Timothy and Titus) to direct the affairs of important congregations.

33. We thus see that the Church in her internal organization, during Apostolic Times, outside of the Apostles, had but two classes of officials in her ministry, *deacons* and *elders*.

1) That the same officers in the Church, in the language of the New Testament, are called indifferently "bishop" (*episcopos*) and "elder" or "presbyter" (*presbuteros*) is now generally recognized by scholars (Acts 20:17, 28; Tit. 1:5, 7).

2) The title *bishop* or *overseer* denotes the functions of the office; *presbyter* or *elder* denotes the dignity; the former is borrowed from Greek institutions, the latter from the Jewish synagogue. See *Bishop* (*Index*).

34. Names given to the ministers of Christ in Apostolic Times.

1) St. Paul in two different places gives us a list of officers or ministers in the Church:

a) 1 Cor. 12:28, "God hath set some in the Church,
first, apostles, secondly prophets, thirdly teachers,
then miracles, then gifts of healings, helps, governments, divers kinds of tongues."

b) Eph. 4:11, "He gave some to be apostles; and some,

prophets; and some, evangelists; and some, pastors and teachers."

2) In this list of ministers we must distinguish between *a*) those who were officers for the Church in general ("anxiety for all the churches," 2 Cor. 11:28); *b*) those who were ordinary local ministers, and *c*) those who exercised the ministry of special gifts.

35. Among the officers of the Church in general were *a*) the Apostles, *b*) the prophets, and *c*) the evangelists.

1) The Apostles as the primary witnesses of Christ's resurrection were the founders of congregations and their ministry was universal. Their ministry was not local but general. It was their office primarily to preach the Gospel (1 Cor. 1:17; 1 Tim. 2:7). As Apostles they had divine authority to teach and to govern the churches. The Apostles had the *fulness of the Spirit*, and could therefore work as prophets, healers of the sick, and perform all forms of ministry in which special gifts were needed, but those who had special gifts for their respective offices, were not, on that account, *Apostles*. See *Apostles* (*Index*).

2) In the N. T. we read of prophets who rank close to the Apostles as founders of the churches (Eph. 2:20, "being built upon the foundation of the Apostles and prophets, Christ Jesus Himself being the chief corner stone"; 3:5, "the mystery of Christ, ... that hath now been revealed unto His holy Apostles and prophets in the Spirit"). See also Acts 11:27; 13:1; 15:32; 1 Cor. 12:28; Eph. 4:11.

a) The prophets spoken of in Eph. 2:20; 3, 5, are evidently N. T. prophets ("to another, prophecy," 1 Cor. 12:10), not O. T. prophets. The Apostles are not here called also *prophets*, as Harless and Philippi suppose, but the *prophets* are regarded as a separate class (Eph. 4:11) and contemplated as the immediate fellow-laborers of the Apostles as founders of the churches.

b) These prophets were inspired teachers who delivered their discourses on the basis of a revelation and impulse of the Holy Spirit (1 Cor. 12:10; Eph. 3:5). "Their working was entirely analogous to that of the O. T. prophets. Revelation, incitement, and inspiration on the part of God gave them their qualifications" (*Meyer* on Acts 11:27).

c) They spoke "in the Spirit" (Eph. 3:5) words of edification (1 Cor. 14:3), of warning (1 Cor. 14:24, 25), of comfort and consolation (1 Cor. 14:3), or it might be of prediction (Acts 11:27, 28; 28:10, 11). St. Paul speaks of prophecies having been uttered concerning Timothy at the time of his ordination, foretelling his future zeal and success in the promulgation of the Gospel (1 Tim. 1:18; 4:14).

d) The work of the prophet was universal like that of an

Apostle, but was purely spiritual, and he took no part in the adminstration of the churches. In 1 Cor., though prophets are ranked next to the apostles, the gift of prophecy is regarded as a gift belonging to the local Church and exercised in it (1 Cor. 14:3, 29-33, 39).

e) Prophecy was not an office, but a special gift. The prophet is no individual oracle; he exercises his gift for the good of the whole body which is the Church. There were special cases when the gift of prophecy was also given to women, as in the case of the four virgin daughters of Philip, the evangelist (Acts 21:9). See also 1 Cor. 11:5.

3) The word *evangelist* occurs three times in the N. T. (Acts 21:8; Eph. 4:11; 2 Tim. 4:5).

a) Evangelists were *traveling missionaries*, who had not charge of any particular congregation, like pastors (presbyters or bishops), but traveled about as the apostles, preaching the Gospel. They either went forth voluntarily, or were sent by the Apostles, or by other teachers of apostolic authority.

b) Philip, originally one of the seven deacons at Jerusalem, being released from his former ministry, became an *evangelist* (Acts 21:8), and made Cæsarea the center of his work.

c) From 2 Tim. 4:5 some have concluded that Timothy (and Titus) were also *evangelists*, but it is better to regard them as assistants to Paul, and only *evangelists* in the same sense that Paul as an apostle was an evangelist (1 Cor. 1:17).

d) All we can learn from these passages can be summed up as follows: 1) The evangelists had not the fulness and power of the Spirit as the Apostles (Acts 8:12, 16-18); 2) They were traveling missionaries, working for the Church in general; 3) They had special gifts (Acts 8:12, 13).

36. Although we have various names given to the permanent officers of local congregations, we may classify them under the general heads: 1) as presbyters and 2) as deacons.

1) The *presbyters* or *elders* of Acts 20:17 are the same as the *bishops* of Acts 20:28, and in the N. T. the words presbyter or elder refers to the same officer in the church as the word bishop (Phil. 1:1; Tit. 1:5-7)

2) These same presiding officers are spoken of as "*those that labor* among you, and *are over* you in the Lord" (1 Thes. 5:12), "that *rule*" and "labor in the word and in teaching" (1 Tim. 5:17). In Rom. 12:8, "he that ruleth," probably refers to the office of the bishop or presbyter. So most of the best expositers. It may, however, be that only a general rule or truth is here laid down, that all *leaders* in Christian work, whether regular church officers or not, should carry on their work with earnestness.

3) These presbyters are the same as "the pastors and

teachers" of Eph. 4:11; "the teachers" of 1 Cor. 12:28; "the gift of teaching" of Rom. 12:7. When Paul in Eph. 4:11 speaks of the presbyters as "pastors and teachers," he refers to two functions of the same office; as a *shepherd* or *pastor*, the minister has the function of *oversight* over doctrine, life, and order in the church, acting therefore in his office as a bishop; and by *teacher*, Paul has special reference to the minister's function of *teaching*. "Pastors and teachers" are only two names for the same office.

4) These presbyter-bishops are the "governments" of 1 Cor. 12:28, for Paul here has reference to the functions of *rule* and *administration* which these presbyters or bishops exercised.

5) They are the same as "the rulers," or "leaders," or "presidents" of Heb. 13:7, 17, 24.

37. The *diaconate* is a lower class of church officials, the first office established in the Church by the Apostles (Acts 6:1-6).

1) These deacons are the "helps" of 1 Cor. 12:28.

2) It is evidently to this office that Paul refers in the "ministry" of Rom. 12:7; but especially in Phil. 1:1; and 1 Tim. 3:8-13,

3) To this office Peter refers in the "ministering" of 1 Pet. 4:11.

4) Female deacons or deaconesses are also referred to in Rom. 16:1; 1 Tim. 3:11.

38. We come now to those persons who exercised the ministry of special gifts (see 34 *above*). It does not, however, follow that those who received these special gifts were necessarily officials of the church. The later Pauline Epistles know of no church officers save those of presbyters or bishops and deacons.

1) Paul gives us two lists of these special spiritual gifts or *charismata:* 1) Rom. 12:6-8; 2) 1 Cor. 12:4-11,

2) In Rom. 12:6-8, Paul speaks of *seven* activities:

a) *Prophecy.* See *Prophets*, 35, 2 *above.*

b) *Ministry.* See *Deacons* (*Index*).

c) *Teaching.* The gift of instruction in the usual form of teaching directed to the understanding. Specially required of all pastors, whether called by the name of presbyters or of bishops.

d) *Exhorting.* Also the gift especially required by the pastor or teacher, of moving the heart, conscience, and will.

The last three activities are more general.

e) *Giving.* Closely related to the kindred sphere of the deacon.

f) *Ruling.* Closely related to the office of the presbyter or bishop.

g) *Shewing mercy.* Closely related to the sphere of the deacon.

3) In 1 Cor. 12:4-11 Paul speaks of *nine* special gifts, or *charismata*, which may be arranged as follows (*Meyer*):

I. *Charismata* which have special reference to *intellectual power.*

1) *The word of wisdom*, i. e., that higher *Christian wisdom* (1 Cor. 2:6; Eph. 1:17, "a spirit of wisdom and revelation in the knowledge of Christ") which elucidates and applies the doctrine of the mysteries of the Gospel.

2) *The word of knowledge*, i. e., a deep and *thorough knowledge* of these doctrines, so that in teaching or in discourse these doctrines can be elaborated, and the grounds, the proofs, the ends, and the deeper connection of the mysteries of the faith can be set forth.

II. *Charismata* which depend upon special *energy of faith.*

3) The *faith* itself, i. e., such a *high degree of faith in Christ*, that it might be called not simply a *miraculous* faith (Matt. 17:20), but a *heroism of faith*, distinct from four *classes* which are next mentioned. *Bengel*, "This faith is a most eager and immediate apprehension of God, especially in His will, as to the effects notably conspicuous in the kingdom of nature, or in the kingdom of grace."

4) *Gifts of healing*, i. e., so that miraculous cures were wrought by spiritual power (Mark 16:18; Acts 4:30; 5:15, 16).

5) *Workings of miracles*, like the raising of Dorcas from the dead (Acts 9:40), or of Eutychus (Acts 20:10-12),—the "mighty works" of which Paul speaks in 2 Cor. 12:12). See also Rom. 15:19; Heb. 2:4.

6) *Prophecy.* See *Prophets*, 35, 2 *above.*

7) *Discernings of spirits*, i. e., power was given to some by the Holy Spirit for the preservation of the Church from misleading influences, to discern from what spirits the utterances of professing prophets and teachers proceeded, whether from the Holy Spirit, or from the human spirit merely, or from demoniac spirits (1 Tim. 4:1; 1 John 4:1).

III. *Charismata* which have reference to the *gift of tongues.*

8. *Speaking with tongues*, either 1) in languages not known to those who spoke in them (as in Acts 2:4; see Mark 16:17; 1 Cor. 14:21, 22), or 2) in *ecstatic* forms of prayer, praise, and thanksgiving (1 Cor. 14:14, 17), so uttered as to need an interpreter,—such an interpreter being sometimes the speaker (1 Cor. 14:5, 13), sometimes one specially endowed with the gift of understanding the utterances (1 Cor. 14:27). The N. T. clearly recognizes these *two* general forms of the gift of tongues, but in 1 Cor. the reference seems to be to the ecstatic forms of prayer and praise. To this latter class also Acts 10:46 ("they heard them speak with tongues, and magnify God") and Acts 19:6 ("they spake with tongues, and prophesied") seem to belong.

9. *Interpretation of tongues*, i. e., the power of conveying to others in intelligible language the meaning of these *charismatic* utterances. In some cases the gift was possessed by the one who spoke with tongues (1 Cor. 14:5, 13), but this seems exceptional.

39. We thus see, that as the Church spread, the circle of teachers was greatly enlarged, and that in the early period of her history special gifts were bestowed on certain believers,—"there being diversities of workings, but the same God, who worketh all things in all," "and the same Spirit, dividing to each one severally even as He will" (1 Cor. 12:6, 11).

1) We note, however, that the principle was fixed from the beginning, that without a *calling*, general or special, ordinary or extraordinary, no one took upon himself the office of teacher or minister in any form of service.

2) We note that even during the period covered by the N. T. records the ministry finally settled down to its normal state, including *a*) the Apostles, as the ministry of the Church in general; and *b*) the *Presbyters* (elders) or *bishops*, and the *deacons*, as the local or permanent ministry in each congregation.

3) What the Apostles were to the Church, as a whole, these teachers or officers were to the individual congregations.

4) For as congregations were established teachers or pastors were of necessity appointed to superintend and spiritually rule the congregations, to conduct the public services, to administer the sacraments, and to exercise discipline, laboring in word and doctrine.

5) We can discuss the whole subject of the ministry of the N. T., including all its aspects, by treating 1) of the Deacons; 2) of the Presbyters; 3) of the Bishops.

I. The Deacons.

40. According to the N. T., *three functions* especially devolved upon the Apostles as the original ministry, which even to the present day, are combined more or less directly in the ministerial office.

1) The *direction* and *superintendence* of the doctrine, life, and constitution of the Church,—"to act as overseers (bishops), to feed the Church" (Acts 20:28). It is on this account that the Presbyters or Elders (Acts 20:17) are called *bishops* (Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Tit. 1:5, 7), as also *shepherds* or *pastors* (Eph. 4:11).

2) The authority *to teach*,—so that those appointed as pastors become in a special sense *the teachers* of the Church (Acts 13:1; 1 Cor. 12:28, 29; Eph. 4:11). One of the special qualifications for the office of bishop or elder was the gift of teaching (1 Tim. 3:2; Tit. 1:9).

3) The duty of *ministering* to the outward wants of the Church, especially caring for the poor, the widow, the sick, and the orphan.

41. From Acts 6:1-6 we learn that the office of *ministering*, that of the *diaconate* or deacon, was at first united with the office of superintendent (overseer or bishop) and teacher, but as the ministry of the word suffered from it, the office of deacon was separated and handed over to special persons,—the deacons and deaconesses (Rom. 16:1; 1 Tim. 3:11).

42. A careful study of the whole passage teaches us:

1) That after the Apostolate the first office established in the Church is *the diaconate.*

2) That the Apostles, as the leaders and administrators of the Church, call the congregation together and propose measures to meet the difficulties which had arisen.

3) They state the reasons for the creation of the new office, give instructions for the choice of suitable persons, making an exact statement of the requisite qualifications.

4) They submit the whole matter for the approval of the Church.

5) The Church exercises the right of approval.

6) The persons chosen were elected in accordance with Apostolic instructions.

7) The congregation submits their selection to the approval of the Apostles.

8) The Seven were then ordained by the Apostles with the laying on of hands.

9) They were chosen as aids to the Apostles, and their duties were not lay duties, but official duties belonging to the ministry, which had at first been performed by the Apostles.

43. Some have maintained that the office of "the Seven" is not the same as the *diaconate* spoken of by Paul (Phil. 1:1; 1 Tim. 3:8).

1) Because they are not called deacons anywhere;

2) Because the qualifications laid down for the Seven (Acts 6:3) seem to be higher than those required by Paul (1 Tim. 3:8-13);

3) Because Stephen was mainly a preacher (Acts 6:8) and Philip an evangelist (Acts 8:35, 40; 21:8);

4) That Chrysostom favors this view.

5) Others have held that the Seven had but temporary offices, to fill the special needs of the times.

6) Still others that they were presbyters (*Ritschl*), or that they were the original officers, from which the two later orders, deacons and presbyters, branched out (*Lange*).

44. But there seems to be no valid ground why the

identity of the two offices can reasonably be called into question.

1) This office was the same as the later diaconate mentioned in the N. T. (Rom. 12:7; Phil. 1:1; 1 Tim. 3:8-13);

2) They have the same general duties;

3) The devout zeal of a Stephen or a Philip would make best use of their opportunities, and without ceasing to perform the direct functions of their office, as long as they reside in Jerusalem, became also ministers of the word;

4) There is abundant testimony that the early Church in general considered the office of deacons to have orignated in the institution of the Seven. Irenæus (125-202 A. D.), the first writer who alludes to the appointment of the Seven, distinctly holds them to have been deacons. In many of the early churches the number of deacons was limited to seven, with reference to Acts 6. Notably the Church at Rome, which, in the middle of the third century, although having forty-six presbyters, had only *seven* deacons.

45. As to the special character of the office of the *Diaconate* we may say:

1) The office was a new institution;

2) Deacons were permanent officials of the congregation;

3) They were not the same as the presbyters, which are spoken of later (Acts 11:30; 14:23; etc.)

4) The Seven did not branch out into two orders, the diaconate and the presbyterate;

5) The office was not a continuation of the order of the Levites, for the latter had altogether different duties;

6) Nor was it an adaptation of any office in the synagogue,—not even of the Hebrew *Chazan* or attendant, who took care of the building, and the preparations for the services of the synagogue.

7) But the office was an entirely new creation, suggested by the Apostles, and the deacons were chosen by popular election, and afterwards ordained by the Twelve with the imposition of hands.

46. From the qualifications laid down in Acts 6:1-6 and 1 Tim. 3:8-13, we can also infer what *the duties* of the deacons were.

1) In the broader conception of the N. T. idea of the office, the deacon was the minister's aid in the general work of the ministry.

2) That their functions were so largely confined to the care of the poor and the sick, and to the external interests of the congregation, is due to the fact that just here ministers naturally require aid.

3) Teaching was only incidental to their office, as in the case of Stephen and Philip. Most likely Philip having special gifts as a preacher, resigned his office when he left Jerusalem, and as an *evangelist* made Cæsarea the center of his labors (Acts 8:5-25, 26-39, 40; 21:8, 9).

4) All the qualifications emphasized by Paul in 1 Tim. 3:8-13, are such as are especially necessary in house visitation and in the performance of works of mercy.

5) In fact the requirements for the diaconate are nearly the same as for the presbyterate, save the gift of teaching, and this need not be surprising. A good character is necessary for every officer of the Church. In fact every *believer* should lead a blameless life. "There are distinct offices in the Church, not different standards of living for clergy and laity."

47. From the mother Church of Jerusalem the institution of the *diaconate* spread into all the congregations.

1) The "helps" of 1 Cor. 12:28 is most naturally taken, with Chrysostom and most interpreters, as referring to the duties of the diaconate.

2) The "ministry" of Rom. 12:7 also evidently refers to the gift of administration of the external affairs of the congregation, particularly with reference to the care of the poor and sick.

3) So likewise the "ministering" of 1 Pet. 4:11.

4) About 62 A. D., in the church at Philippi, the *bishops* (or presbyters) and *the deacons* are recognized as the two offices constituting the regular ministry (Phil. 1:1).

5) Five years later Paul gives express directions as to the qualifications of deacons (1 Tim. 3:8-13).

6) The strict seclusion of the female sex required also a *female* diaconate (Rom. 16.1). In 1 Tim. 3:11 Paul gives the qualifications for this office. That St. Paul recognizes a ministry of women in the Church is unquestionable. But it is a ministry connected with works of mercy. St. Paul clearly excludes women from the public ministry (1 Cor. 14:34, 35; 1 Tim. 2:11, 12), but they are permitted to teach in private (Acts 18:26), and aged women are expressly urged to teach others of their own sex (Tit. 2:3, 4). A woman may have the gift of prophecy (1 Cor. 11:5), but apparently she is not allowed to exercise even that gift in the *public assembly* of the congregation, but only in *smaller* meetings for devotion, probably consisting chiefly or wholly of women. (So Ellicott, Meyer, Beet, and the best commentators.)

7) We shall see later on in sub-apostolic times, that the diaconate becomes still more prominent, with a range of func-

tions of increasing importance, making the deacons more and more efficient aids in part of the work of the ministry.

II. The Elders or Presbyters.

48. As the *diaconate* was a new office, we have a full account of its origin in the Acts (6:1-6), but of the institution of the office of the Presbyterate (elder or presbyter) we have no history.

1) We have seen, however, that wherever individual congregations were organized there were of necessity at once officials appointed.

2) The two persecutions recorded in Acts 8:1 and Acts 12:1-3, led to the dispersion of the Twelve on their Apostolic labors.

3) It was therefore necessary that provision be made for the permanent direction of the Church at Jerusalem, and it seems that for this purpose the usual government of the synagogue was adopted.

4) It seems also from the whole history of the Acts, that at first the Christian Church was regarded by the Jewish Church as nothing more than a new sect arising in their midst.

5) In fact for the first thirty years after Christ's death there was a close connection between the Church and the synagogue as to form and outward organization, and Paul naturally first began to preach in the synagogue of every town he visited where Jews dwelt. Though later in Gentile countries the name *ecclesia* or *church* was given to individual congregations, we need not be surprised that in Palestine the term *synagogue* was still given to a Christian congregation when James wrote his letter (2:2).

49. The title *Presbyter* is the only one which the Christian Church borrowed from the Jewish synagogue to describe an office in the Church.

1) Schuerer in his *History of the Jewish People* (5 vols.) gives us the fullest and most exact and reliable account of the organization and constitution of the *Sanhedrim* and the *Synagogue*. (See Index to his work.)

2) The members of the Sanhedrim (70 members and the high priest) belonged to three different orders, the chief priests, the scribes and the elders (Matt. 27:41; Mark 11:27; 14:43, 53, etc.). This order however is not always followed (Mark 15:1); and sometimes only the chief priests and scribes are named (Matt. 2:4; 20:18, etc.), and at other times only the chief priests and elders (Matt. 21:23; etc.). In Acts 4:23 we have "chief priests and the elders"; in Acts 4:8 the interchangeable expression "rulers and elders", while in Acts 4:5 we read "rulers, elders, and scribes."

3) The high priest was the President of the Sanhedrim. After the exile the high priest was also the *political* head of the nation. This office was hereditary and tenable for life. The Romans and the Herodian princes tried to destroy the influence and power of the high priests. They appointed and deposed them at pleasure. Schuerer gives us a list of 28 high priests that were appointed by the governors of Palestine, beginning with Herod (37 B. C.) and ending with the destruction of Jerusalem 70 A. D. Of the *twelve* high priests appointed between 6 A. D. and 50 A. D., as recorded by Josephus, only *three* are mentioned in the N. T.

a) The Annas of Luke 3:2; John 18:13-24; Acts 4:6 (in office from 6-15 A. D.);

b) Joseph called Caiaphas, Matt. 26:3, 57; Luke 3:2; John 11:49; 18:13, 14, 24, 28; Acts 4:6, the son-in-law of Annas (John 18:13), (in office somewhere between 18 and 36 A. D.);

c) Ananias, Acts 23:2; 24:1 (in office somewhere between 47 and 59 A. D.).

4) Even when a high priest ceased to hold office he still continued to occupy an important and influential position as a member of the Sanhedrim, and the number of those who had ceased to hold office was always at least several.

5) The *chief priests* therefore spoken of in the N. T., who as a rule always occupy *the foremost place*, are first and foremost the ex-high priests, inclusive at the same time of the one actually in office.

6) The *Scribes* were the professional lawyers and jurists and their task was threefold: *a*) to develop the law itself theoretically; *b*) to teach it to their pupils; *c*) to administer it in a practical way, by pronouncing legal decisions as the learned assessors in courts of justice.

7) The *elders* or presbyters were the remaining members of the Sanhedrim, and might include both priests and laymen, and were called *elders*, because in early times the rulers and judges were selected from the *elderly* men.

8) In Christ's time *synagogues* were found wherever Jews dwelt. Every village and town of Palestine had at least *one* synagogue. In large cities they were very numerous (though we need not accept the Talmudic myth that there were 394, another version 480, synagogues at Jerusalem).

9) In every town where the Jews were excluded from civic rights, or where Jews and non-Jews might have equal rights, the Jews had a separate and an independent organization at the head of the Synagogue, consisting, in imitation of the Sanhedrim at Jerusalem, of a body of *Elders* or a *presbytery*.

10) Where there was an almost exclusively Jewish population there was a college of elders in each town constituting the local authorities to administer the civil affairs, and Schuerer establishes the fact that "in purely Jewish localities, the elders of the place were also the elders of the synagogue." He also maintains that in the larger towns there was not a college of elders for each separate synagogue, but that this body of local elders, very likely, acted for all the separate synagogues, and that they appointed the necessary *officials* for each synagogue (a ruler of the synagogue, an almoner, and a servant).

11) These *elders* of the congregation, or *presbyters*, had the whole direction of religious matters exclusively in their hands, and had the power of exercising discipline, even of excommunication or exclusion from the congregation. This can be seen from the repeated allusions to the fact in the N. T. (Luke 6:22; John 9:22; 12:42; 16:2).

12) Besides the *elders* three special officers were appointed in the synagogue.

a) The *ruler of the synagogue* (Mark 5:22, 35, 36, 38; Luke 8:49; 13:14; Acts 13:15; 18:8, 17), whose special duty it was to care for public worship, to appoint those who should read the Scriptures and offer prayer, and to summon fit persons to preach (Acts 13:15). As a rule he was selected from the elders, and there was generally but one for each synagogue, but sometimes more than one are mentioned (Mark 5:22; Acts 13:15), especially in large synagogues.

b) The *receiver of alms*, for alms were always offered in the synagogue (Matt. 6:2).

c) The *chazzan* or servant, "the attendant" of Luke 4:20, who was the servant of the congregation, and brought forth the Holy Scriptures at public worship and put them by again, who gave instruction to the children, and executed whatever punishment was decreed by the elders, etc.

13) The Christian Church borrowed none of these Jewish titles except that of *Elder or Presbyter*.

50. In Jerusalem, therefore, and in Palestine in general, where the first congregations were organized, the Apostles naturally followed largely the form of government in vogue in the synagogue, and so a body of *elders* or *presbyters* would be chosen to direct the religious worship and to watch over the temporal well-being of the congregation.

1) The *elders* are first mentioned in the Acts incidentally, as early as 44 A. D., as receiving the *relief* sent from Antioch unto the brethren in Judea by the hand of Barnabas and Saul (Acts 11:29, 30).

2) From this time forward these elders are at the head of the Church at Jerusalem.

The Funk & Wagnalls Company

30 LaFayette Place, NEW YORK

Publish the following books used as text books, or recommended as books of reference, in the courses offered by this Seminary:

ZENOS: THE ELEMENTS OF HIGHER CRITICISM. 1 vol.....$ 1 00
It does not advocate or oppose, but simply states and explains the principles and methods of the higher criticism.

ENCYCLOPEDIA OF SOCIAL REFORMS. 1 vol..... 7 50
Edited by W. D. P. Bliss. Large octavo, 1447 pp.

GUNLICH: CHRISTIAN CREEDS AND CONFESSIONS. 1 vol..... 1 00

STALL: METHODS OF CHURCH WORK. 1 vol..... 1 50

HOOD: THRONE OF ELOQUENCE. 1 vol., 486 pp..... 2 00
——: VOCATION OF THE PREACHER. 1 vol., 534 pp..... 2 00

NICOL: RECENT EXPLORATIONS IN BIBLE LANDS..... 0 50

PULPIT COMMENTARY: 51 vols..... 102 00

STUDENTS' STANDARD DICTIONARY..... 2 50

YOUNG: ANALYTICAL CONCORDANCE. 1 vol..... 5 00
"By far the most complete Concordance in the English or any other language."—*Philip Schaff, D. D.*

WEISS: INTRODUCTION TO NEW TESTAMENT. 2 vols..... 4 00
"This strikes us as decidedly the best of Dr. Weiss's works."

KURTZ: CHURCH HISTORY. 3 vols..... 6 00
"As a text-book for students no better ecclesiastical history can be named."—*The Christian, London.*

MEYER: COMMENTARIES ON THE NEW TESTAMENT. 11 vols..... 33 00

GODET: ST. LUKE. 1 vol..... 3 00
——: ST. JOHN. 2 vols..... 6 00
——: ROMANS. 1 vol..... 3 00
"Godet's Commentaries combine the critical and the spiritual perhaps more effectually than any other with which I am acquainted."

PUSEY: MINOR PROPHETS. 2 vols..... 6 00
"It is the best exposition known to me of that section of the sacred Scriptures."—*Bishop Taylor.*

HOPPIN: PASTORAL THEOLOGY. 1 vol..... 2 50
——: HOMILETICS. 1 vol..... 3 00

SHEPPARD: BEFORE AN AUDIENCE. 1 vol..... 0 75
"Replete with practical sense and sound suggestions."

SCHAFF-HERZOG: ENCYCLOPÆDIA. 4 vols..... 20 00
"The Schaff-Herzog is the best general Dictionary on religious knowledge."—*New York Herald.*

CYCLOPÆDIA OF MISSIONS. 2 vols..... 12 00
"A work which many must use, and all who use must praise."

DELITZSCH: A DAY IN CAPERNAUM. 1 vol..... 0 75
"The rare gift and learning of Delitzsch never produced a sweeter, more touching work than this."
——: A COMMENTARY ON THE PSALMS. 3 vols..... 6 00
"An invaluable and a permanent addition to the Biblical library of students."—*Lutheran Quarterly.*
——: ISAIAH. 2 vols..... 5 00
"It has never been surpassed, if ever equaled."

PUSEY: DANIEL. 1 vol..... 3 00
"The best English work upon its subject."—*Sunday School Times.*

WE MAKE A

Specialty of buying and selling second-hand **THEOLOGICAL BOOKS.** Our prices are but **ONE-HALF** the regular price for new ones. All Books are **WARRANTED** to be **SOUND** and **PERFECT** in binding and text. **SEND** for **CATALOGUES,** or when in Chicago, don't fail to examine our large stock. We refer by permission to Prof. R. F. Weidner, D. D.; also to any clergyman or theological seminary in Chicago.

Barker's Famous Old Book-Store

184-186 Dearborn St. Between Monroe and Adams

CHICAGO, ILL.

DO YOU

READ A

Weekly Church Paper?

THE GENERAL COUNCIL PUBLISHES THE VERY PAPER YOU WANT

Its profits, if any, go into the General Council's treasury
It contains wide-awake editorials
It has a large list of the best contributors
It gives news from all sections of the Council and the world

SUBSCRIBE FOR **The Lutheran** A 16 PAGE WEEKLY

PRICE $2.00 PER YEAR

Address_____

THE LUTHERAN... 1522 Arch Street Philadelphia, Pa.

THE

Colorado Midland Railway

(PIKE'S PEAK ROUTE)

Penetrates the Heart of Colorado, passing thro' the Grandest Mountain Scenery, reaching MANITOU, CRIPPLE CREEK, GLENWOOD SPRINGS, LEADVILLE

SPECIAL RATES TO FISHING HUNTING AND CAMPING SPOTS OF COLORADO

Observation Library Cars Denver to Ogden.
Pullman Tourist Cars CHICAGO TO CALIFORNIA via Great Salt Lake.

Write for books and rates

H. C. BUSH, Traffic Mgr., Denver, Colo.
C. H. SPEERS, Gen. Pass. Agt., Denver, Colo.
H. W. JACKSON, Gen. Agent, Marquette Building, Chicago

A SENSIBLE ROAD

Canadian Pacific Railway

TOURISTS

Will find the New Route through Canada from the Atlantic to the Pacific unapproached for magnificence and variety of scenery by any other line of travel. It is the Best, the Safest, the Fastest and the Only Continuous Route from Ocean to Ocean. The Company has spared no expense in providing for the wants and comfort of its patrons, as its line of Dining Cars and Mountain Hotels will at all times testify, being supplied with all that the most fastidious can desire.

RAILWAY LAND ON EASY TERMS OF PAYMENT

The Canadian Pacific Railway Company's land subsidy, comprising an area of 25,000,000 acres, lies close to the Main Line and Branches in Manitoba, Assiniboia, Saskatchewan and Alberta. The lands have been carefully selected by competent surveyors, enabling the Company to offer lands of the highest grade to intending purchasers at from $3.00 to $5.00 per acre, and the purchaser may go into immediate possession on payment of a little more than one-tenth of the purchase money.

Special Advantages to Lutheran Settlers

As some of the finest Land can still be had in the neighborhood of Lutheran Churches (German, Icelandic, Swedish and Norwegian.)

GOVERNMENT FREE GRANT LANDS

All surveyed even numbered sections, excepting 8 and 26, are held exclusively for homesteads, and entry thereto to the amount of a quarter section (160 acres) can be obtained on payment of a fee of ten dollars.

FOR FURTHER INFORMATION APPLY TO

A. C. SHAW, = **Gen. Agent Passenger Dept.**

228 South Clark Street, Chicago, Ill.

There are many combinations of railways which, joining hands, form competing lines to Los Angeles and San Francisco. There is just one road that takes you up in Chicago and puts you down in either Los Angeles or 'Frisco without the aid or consent of some other. This one railway is the

Santa Fe

It is the only line under one management between points named, which fact insures uniform and efficient service. All things that tend to permanency; all things that insure safety; all things that furnish comfort—have been provided, and those who regularly travel over the Santa Fe are its strongest friends.

For information and literature, address
J. M. CONNELL, Genl Agent
109 Adams Street
CHICAGO

The Delta Lands of the San Joaquin River

ARE AS RICH AS ANY IN HOLLAND
AND UNDER THE SUNSHINE OF

California

GROWTH IS SIMPLY AMAZING. THEY ARE ATTRACTING THE ATTENTION OF EASTERN EXPERTS, AND ARE AMONG THE REMARKABLE LANDS OF THE WORLD. DESCRIPTIVE PAMPHLETS FREE OF AGENTS OF

Southern Pacific

ALSO BOOKS ABOUT OPPORTUNITIES AND ADVANTAGES OF LIFE IN CALIFORNIA

Write W. G. NEIMYER, Gen'l Agent
193 Clark St. CHICAGO

Northern Pacific

YELLOWSTONE PARK
LINE

"NORTH COAST LIMITED"

Between St. Paul, Minneapolis and Helena, Butte,
Spokane, Seattle, Tacoma, Portland
Day—Dining—Tourist—Pullman—
Observation Cars.

"LAKE SUPERIOR LIMITED"

Between St. Paul, Minneapolis and Duluth, Superior
Day—Parlor—Observation—
Cafe Cars.

"PUGET SOUND LIMITED"

Between Seattle, Tacoma and Olympia, Portland
Day—Dining—Observation—Parlor Cars.

THEY RUN EVERY DAY IN THE YEAR

For rates or other information address any NORTHERN PACIFIC RAILWAY AGENT, or CHAS. S. FEE, General Passenger and Ticket Agent, ST. PAUL, MINN.

CORPORATE TITLE

"THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH, AT CHICAGO, ILLINOIS."

BOARD OF DIRECTORS

CLASS I.—Term Expires First Wednesday in October, 1905.

REV. C. A. EWALD, D. D.,	Chicago, Ill.
REV. H. W. ROTH, D. D., *Treasurer*, 94 College Ave.	Greenville, Pa.
MR. J. A. BOHN,	Minneapolis, Minn.
MR. WILLIAM STEINMEYER,	Pittsburg, Pa.
REV. HIRAM PETERS,	Toledo, Ohio

CLASS II.—Term Expires First Wednesday in October, 1906.

REV. W. K. FRICK, *Secretary*,	Milwaukee, Wis
MR. C. A. SMITH,	Minneapolis, Minn.
REV. S. WAGENHALS, D. D., *President*,	Fort Wayne, Ind.
MR. M. L. DECK,	Decatur, Ill

CLASS III.—Term Expires First Wednesday in October, 1904.

REV. J. C. KUNZMANN, D. D.,	Greensburg, Pa.
REV. G. W. MECHLING, D. D.,	Lancaster, Ohio
O. J. WATERS, M. D.,	Chicago, Ill.
MR. A. P. JOHNSON,	Chicago, Ill.

The Board of Directors of the Chicago Seminary was originally appointed by the General Council of the Evangelical Lutheran Church in 1891, and the Directors are now elected from Synods belonging to the General Council,—the four English Synods of the West, Synod of Northwest, Chicago District Synod of Ohio, and Pittsburg, being now represented in the Board. In 1893, at the meeting held in Fort Wayne, Ind., the General Council adopted the following resolution:

"*That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young institution to our pastors and people.*"

The *fourteenth* scholastic year begins on *Thursday*, Oct. 6, 1904. The Seminary is open to all students of the Lutheran Church. As a rule, none but College graduates will be admitted. Applicants must furnish satisfactory testimonials. Graduation in sixteen courses (three years) entitles the student to a diploma with the degree of GRADUATE of the Chicago Lutheran Theological Seminary. Graduation with honor in twenty-one courses (four years) leads to the degree of B. D.

Beginning with October, 1896, *fifteen* courses (ten elective) of Post-Graduate work are offered to resident graduates of other Theological Seminaries,—open also to all clergymen,—leading to the degree of B. D. in one year. *Twenty-four* courses of Post-Graduate are offered to non-resident pastors. The work is carried on by correspondence. Graduation in *eight* courses leads to the degree of B. D.

For further information, address the President, Prof. R. F. Weidner, at 1311 Sheffield Ave., Chicago, Ill.

THE

CHICAGO

LUTHERAN SEMINARY RECORD

LIBRARY OF PRINCETON
MAR 10 1911
THEOLOGICAL SEMINARY.

JANUARY, 1905.

CHICAGO LUTHERAN SEMINARY PRESS
1311 Sheffield Avenue
CHICAGO, ILL.

CHICAGO

Lutheran Theological Seminary

FOUNDED, 1891

FACULTY

REV. REVERE FRANKLIN WEIDNER, D. D., LL.D.
President and Professor of Dogmatics and Exegesis

REV. GEORGE HENRY GERBERDING, D. D.
Secretary and Professor of Practical Theology

REV. ELMER F. KRAUSS, D. D.
Professor of New Testament Exegesis.

REV. ALFRED RAMSEY, A. M.
Professor of Historical Theology.

ARTHUR E. PHILLIPS, LIT. D.,
Instructor in Oratory and Art of Expression.

The Bible holds a central position in the system of the Institution. The course of study aims 1) to furnish peculiarly effective methods for the study of the Scriptures in the original Hebrew and Greek, as well as in the Revised English Version; 2) to establish sound and systematic methods of investigating the Scriptures and of formulating Scriptural truth. All the sciences included in theology are logically arranged in independent courses, and each subject except Greek and Hebrew exegesis may be completed in one year. Advanced students of Theology have special advantages. In the future any regular graduate from other Theological Seminaries will receive full standing, and if he is enrolled as a regular resident student for one scholastic year, and passes a satisfactory examination in six courses (Dogmatics, Apologetics and Comparative Religions, Philosophy, Hebrew Exegesis, Greek Exegesis, and Theological Literature), such a student, whether ordained or unordained, may receive the degree of B. D.

Systematic instruction is given in English, German, Music, and Elocution. The method of all instruction in the Institution is partly through text-books, partly by lectures, and partly through original investigation on the part of the student. Emphasis is laid on the devotional life of the student, and upon a close personal relation between instructor and pupil.

For the Annual Catalogue, address the PRESIDENT, at 1311 Sheffield Ave., Chicago, Ill.

THE CHICAGO
LUTHERAN SEMINARY RECORD

VOL. X. CHICAGO, JANUARY, 1905. No. 1

Entered at the Post Office, Chicago, Ill., as second class matter, Dec. 23, 1901

The Chicago Lutheran Seminary Record is published on the 15th of January, April, July and October. Issued under the auspices of the Faculty

Subscription price, per year, to all parts of the United States and Canada, 25 cents.

In remitting, please send Postal Note or Stamps.

Address, PROF. R. F. WEIDNER, 1311 Sheffield Ave., Chicago, Ill.

THE WORK IS PROGRESSING.

The influence of the Chicago Lutheran Seminary is slowly making itself felt in the Church. Not only are its regular graduates preaching the Word in almost 200 parishes, filling the pulpits in some 400 congregations, but more than 300 additional pastors, who are and have been identified with our Institution as Post-Graduate students, have received some stimulus and felt its influence. More than this, we have many thousand friends who are praying that God may bless and guide the work that is being done here, and who are aiding the Institution by generous gifts to move onward in building up God's kingdom.

All things are possible to those who trust in the Lord. Without any endowment, without any means, save what the saints of God freely have provided, the Institution has slowly grown,—and though for ten years a debt of over $50,000 has rested like a heavy burden upon the Seminary, it is with gratitude to God and to faithful friends of the cause, that we can make the joyous announcement, that $50,000 of the debt has now been cancelled.

We wish thus publicly to thank our many kind friends who have not only freely and generously given gifts for paying off this debt, but also those

who with much self-sacrifice are continually aiding us by bringing their offerings to meet the current expenses of the Institution, which amount to some $10,000 every year.

The growth of the Seminary is also seen in the number of its students. And now an additional burden will be laid on those in authority. It is absolutely necessary that additional buildings be erected. The Board is carefully providing for the future. Though all the buildings needed for the next 50 or 100 years, with their local sites and suitable arrangements of the grounds are planned,—only part of these buildings will be put up in the near future. In order to provide, however, for all future emergencies, twenty-five feet of additional grounds have been bought, a tract 25x600 feet, so that our future buildings will form a regular quadrangle, 250x600 feet, covering four acres. The price of this tract of ground has been $3,500.

The plan is now to complete the southwest quadrangle, by erecting a dining hall and a second hall at right-angles to the dining hall. The dining hall is to be so arranged that for the next ten years it can be divided so that part can be used as a chapel seating 120 persons, and the other part as a dining hall seating 75. The other hall will be so arranged that the basement will have a fine gymnasium 40x60, the first floor three large lecture rooms 16x40, and the second floor will be used for the library and for students' rooms, while the third floor will be used altogether for students. The architect is now preparing the complete plans, and we hope to give a copy of the sketch of the buildings in our April RECORD. But to put up these buildings which are so necessary, we must look to God and to those who know our needs to aid us.

The Rev. G. F. Gehr has entered on his work as General Secretary and we commend him to the hearts of the friends of our Institution. His aim will be to meet personally all the friends of the

The Rev. G. F. Gehr

Seminary, tell them of the work it is doing, and interest them in all that pertains to its welfare. Being a graduate of the Institution he knows its history and its inner life, and having been a successful missionary pastor, he can speak of the aims and needs of the Institution. In order that you may recognize Mr. Gehr when he personally sees you, we herewith introduce him to you, face to face.

To the many Christian friends of the Chicago Lutheran Theological Seminary, greeting:

The Spirit of the Lord entered into me, spake to me, and led me to the land of uprightness—"The school of the prophets" (Ezk. 2:2). Thanks be to God, and to the saints of the Church of the Holy Communion, Racine, Wisconsin, who, out of love to their dear Saviour, willingly released their pastor for a work of greater usefulness in the Kingdom.

The Board of Seminary Directors at their fall meeting very wisely changed the office of Financial to that of General Secretaryship. This term conveys the true idea. The duty of the General Secretary is to interest students in the Gospel ministry, to awaken congregations to a better knowledge of the Seminary's activity; to gather the means for the support of the several departments of theological instruction, and in every possible way build up in the hearts of men a deeper interest in this school of God's Church. Permit me, then, to be your servant; at all times ready and willing to inform you of *your* school, what it is doing, what are its opportunities and possibilities, and whither God would have us journey.

A Theological Seminary is and ever must be a school of God for the benefit of His people. In such institutions are trained the men of God who are to mould the Christian thought of every community, to prepare souls for greater enjoyment in God's love, and, by the help of the Holy Spirit, to guide and direct the destiny of nations. Such a school, then, is beneficial to every man and every community, for the men educated in such an insti-

tution cast their influence either directly or indirectly to the uttermost parts of the earth. Such a school, then, is pre-eminently of the Church and for the Church. Hence it is every Christian's duty to be interested in its welfare.

Our Seminary has been founded and carried on in faith, hope and love. It is anchored to the faith of the Apostles as taught in the Confessions of our Church. The men who have presided over its cradled infancy have received courage by hope, and the work thus far accomplished by its self-sacrificing president, professors, instructors and trustees has been done in true love.

But, situated as it is at the entrance of the gateway of the great Northwest, and upon the soil made sacred by the presence of our brethren of the fatherland, it must be an instrument in the hand of Providence to teach these saints and their children the faith of the Word in the language of our beloved country. A great task and duty lies before us. This task can only be accomplished and our duty rightly fulfilled when every member of our Church, east and west, shall assume his proper responsibility. Thousands are drifting to other folds, and sadder still, thousands are traveling to the house of eternal death.

Let us then, dear readers, work together in this great mission territory. Our Seminary faculty has nobly borne the heat and burden of the day. The time has come when we must consecrate more of our sons and more of our means to God. MORE STUDENTS are needed to meet the Macedonian cry, "Come over and help us." MORE BUILDINGS must be erected to accommodate the ever-increasing flow of students. More support must be given our faculty so that their time and energy can be spent in the work of the Lord.

Seeing these great needs, dear friends, let us work the works of Him that called us into His kingdom. Let the mothers of the Church, like Hannah, give their sons unto God; let the sons, like little Samuel, minister unto the Lord in His holy temple;

and those of our great Church who cannot directly send one of their kindred into the Gospel ministry, let them send their means, and thus they can become the Aarons and the Hurs to uphold the hands of those who are fighting the good fight in this noble school of Christ. Dear reader, come,

"It is in loving, not in being loved, the heart is blessed;
It is in giving, not in seeking gifts, we find our Guest.
If thou art hungry, lacking heavenly food, give hope and cheer;
If thou art sad and would'st be comforted, stay sorrow's tear.
What ever be thy longing or thy need, that do thou give;
So shalt thy soul be fed, and thou indeed, shalt live."

Your servant in Christ,
G. F. GEHR, *General Secretary.*

SEMINARY ITEMS.

We are in the midst of our winter term. The epidemic of La Grip which is more severe than it has been for many years in Chicago, has touched the family of every professor. But all are well at this writing and every professor is pushing the work in his department. While icy cold and bitter blasts are reigning without, persistent hard work and good cheer reign within.

But the work of the busy beehive within the Seminary walls is not all that our students are doing. All are busy in the Church. All are doing a part in building the kingdom of God in the regions round about. Some are canvassing and gathering pupils and workers for Sunday school, as well as members and attendants for new missions. Others are building up missions started by their predecessors in the Seminary. Still others are helping graduate missionaries who are laboriously and self-sacrificingly pushing their missions towards self-support. Every English General Council pulpit in Chicago—there are now an even dozen—except one, is filled by a Chicago Seminary man. Swedish and Norwegian and General Synod Lutherans are

also taking advantage of our Seminary and reaping its fruits in their church work.

This is what our boys are doing: Messrs. R. A. Albert and H. C. Tervehn are working in the Milwaukee Mission. Mr. A. H. Arents and Mr. C. E. Read teach Bible classes in the Church of the Atonement. Mr. F. W. Ash assists in Epiphany Mission. Mr. W. J. Drahn does the same, as does Mr. White also. Mr. Baker is in charge of this vigorous young mission.

Messrs. Bjarneson and Christopherson have done something towards gathering the scattered Icelanders in the city.

Mr. Brekke supplies a Norwegian Hauge Synod Church on the South Side, and Mr. Spande is working elsewhere for the Haugeans. Mr. Dahle does the same.

Mr. F. W. Bussard assists Dr. Hunton in Trinity Church.

Messrs. Dennig and Sappenfield supply the mission in Cedarburg, Wis.

Dr. K. A. Dannel and H. D. Sandstedt are assisting in Swedish Augustana churches, as is also Mr. Ohslund.

Mr. Walter Eck supplies the young English Mission in Aurora, where Paul H. Roth assists him.

Mr. J. H. Graf goes East once a month to supply the English Lutheran Church of Letonia, Ohio.

Messrs, Holl and Nauman assist in St. Mark's.

Rev. W. T. Kahse has been supplying a vacant General Synod mission in Knox, Ind. During the holidays he supplied his church in Grand Island, Nebraska.

Messrs. Koenig and Stough assist the Rev. H. B. Reed in St. Peter's Mission.

The Rev. Mr. Lederer supplies his German church while he studies in our Seminary.

The Rev. Mr. Mavromates, a Greek, preaches for a Congregational City Mission while he studies in our Seminary.

Messrs. John Myers and H. F. Obenauf conduct the newly-opened St. Stephen's Mission.

Mr. Ness has charge of the Norwegian Church in Evanston and of another on the West Side.

Mr. Shogren still assists Dr. Evald in Emanuel Swedish Lutheran Church.

Mr. R. O. Sigmond supplies a new United Norwegian Mission, started by Mr. Skindlow last year.

Mr. A. J. Stirewalt is still Chaplain at Passavant Hospital. He expects to go as a missionary to Japan on the completion of his course.

Mr. Strobel is a general all-around assistant, as are also Mr. M. L. Stirewalt and Mr. Stroup.

Mr. Thomson supplies a Hauge Synod Church on the Northwest side. G. H. G.

SOME RECENT BOOKS.

(Under this heading we will notice, from time to time, such new books as we regard of permanent value. We do not obligate ourselves to notice all the books sent for review.)

CURTIS, W. E. *The Turk and his Lost Provinces, Greece, Bulgaria, Servia, Bosnia.* Fleming H. Revell Co., Chicago, New York, Toronto. Price $2.00 net. Pages 396.

These are the letters of the well-known traveler and famous correspondent of the *Chicago Record-Herald*, while on a late journey through Turkey and its former provinces. They contain the latest information concerning these countries, and are especially valuable to all who are interested in these lands, either as students of history, or in travels, or in missions. The book contains 30 illustrations.

SENN, NICHOLAS. *Around the World, via Siberia.* W. B. Conkey Co., Chicago, Ill. Pages 402.

Dr. Senn is not only one of the greatest surgeons of our day, but is equally renowned as a traveler. Three years ago the author on his trip around the world contributed a series of articles to the *Chicago Tribune*, which by permission of the author are here reprinted. The work contains about 100 illustrations, and every page of the work is intensely interesting. Not only do we have most valuable

descriptions of Germany, its officials, army, state of education, and customs,—of Russia, its army, religion, country, people, customs,—of Siberia, its resources, people, of its Jewish inhabitants, overland journey, the Russian priests,—of Japan, its people, customs, progress of medicine, religion,—of China, past and present,—but the book is rich in practical suggestions of every kind. In fact there is not a dry page in the whole work. As the work is written by one of the greatest of physicians and surgeons, many valuable hints for health are scattered throughout the volume. "The happiest man is he who by the sweat of his face earns his daily bread, who enjoys his frugal meals, and who spends one-third of his lifetime unconscious of the world he lives in."

"An overtaxed brain needs rest."

SCHUH, REV. L. H., Ph. D. *How to Make Marriage a Success.* Lutheran Book Concern, Columbus, Ohio. Pages 227. Price $1.00.

We know of no better book on this important subject. Every family ought to have a copy. Every young man and young woman ought to read this work before they get married. In nine chapters the author discusses the following topics: 1) God is Love; 2) Marriage a divine institution; 3) The marriage tie indissoluble; 4) Man made for marriage; 5) Fruitfulness; 6) Child-Rearing; 7) Marriage requisites; 8) The duties and rights of a husband; 9) The rights and duties of a wife.

STANDARD EDITION OF LUTHER'S WORKS IN ENGLISH. Edited by *John Nicholas Lenker, D. D.*

A third volume of this great undertaking, containing *The Epistles of St. Peter and St. Jude, preached and explained by Martin Luther,* has appeared.

Let every Lutheran who reads these lines make up his mind that he will own the works of Luther in English, and *read them.* Write for further information to *Rev. J. N. Lenker, D. D.,* Lutherans in all Lands Co., Box 253, Minneapolis, Minn.

ALCOCK, DEBORAH. *Under Calvin's Spell.* A tale of the heroic Times of Old Geneva. Fleming H. Revell Co., Chicago and New York. Pages 364. Price $1.50.

An interesting historical novel of the time of Calvin and the Huguenots, the scene centering in Geneva, but shifting at times into Savoy and France. The plot is vigorous with action and sustains the interest to the end. We come in touch with great historic characters, and old Geneva with its mighty influences lives again.

NEVE, J. L., D. D. *A Brief History of the Lutheran Church in America.* Translated from the German by JOSEPH STUMP, A. M. German Literary Board, Burlington, Iowa. Pages 205. Price $1.35. To Pastors $1.07.

A most excellent work, covering the whole history of our Church, including the latest development of doctrinal discussions. For a text-book in a Theological Seminary, as a *vade-mecum* for the student, we know no better. It ought to be read by every Lutheran who wishes to be informed concerning the history and progress of our Church in the United States.

BETTEX, F. *The Bible the Word of God.* Translated from the third enlarged German edition. German Literary Board, Burlington, Iowa. Pages 314. Price $1.50.

Everything that Bettex writes is worthy of careful study. We are greatly indebted to the publishing house of the Wartburg and Nebraska Lutheran Synods for publishing English translations of such valuable and conservative works by Bettex, as "Science and Christianity," "Miracle," "First Page of the Bible," and especially this famous work now lying before us.

JOHNSON, FRANKLIN, D. D., LL. D. *The Christian's Relation to Evolution.* A Question of Gain or Loss. Fleming H. Revell Co., Chicago, New York, Toronto. Pages 171. Price $1.00.

We have read this work with increasing interest. Though the author neither opposes nor advocates the doctrine of evolution, his method brings vividly to the front the sharp contrast between Christian Revelation and the modern theory of evolutioin Though there are many references to the untheistc.

doctrine of evolution as held by Spencer and Huxley, he deals more fully with the so-called Christian evolution as held by such writers as Le Conte, Lyman Abbott, John Fiske, John Bascom, and others. Dr. Johnson has very little sympathy with "Apologetic Apologetics" of the A.B. Bruce order, which "forever bows to objectors of all kinds, and forever thanks them for claiming so much, and forever grants them all that they claim and forever begs them to claim more. . . . The Church and the human race have suffered long enough from the lamb-like instruction of this literature."

BAYNE, PETER. *The Testimony of Christ to Christianity.* With Introduction by G. CAMPBELL MORGAN. Fleming H. Revell Co., New York, Chicago, Toronto. Pages 185. Price 75 cents.

This is a re-issue of an able work written by the famous Peter Bayne, who also wrote a life of Luther in two large volumes, the ablest work written in English, ranking with the large works of Koestlin and Kolde.

This re-publication is very timely. The aim of the book can be seen from a quotation taken from G. Campbell Morgan's Introduction: "When, some months ago, a copy of an old edition of this book was placed in my hands, I opened it one evening to glance at it with a view to future reading. A sufficient testimony as to what I feel about it lies in the fact that I never laid it down until I had finished it. It is the kind of book I would like to put in the hands of any man who was facing perplexing questions concerning Christ and Christianity. To me it is one of the keenest and most logical arguments I have read."

ANDERSON, SIR ROBERT. *Pseudo-Criticism or The Higher Criticism and its Counterfeit.* Fleming H. Revell Co., New York, Chicago, and Toronto. Pages 123. Price, 75 cents.

This is an able work, written in popular style, showing on what feeble foundations the Higher Critics, as represented by such men as Harnack, Fredrich Delitzsch, George Adam Smith, and Driver, are building. We can recommend it to all.

3) They were associated with the Apostles in the Council held to settle the dispute between Jewish and Gentile Christians (Acts 15:2, 4, 6, 22, 23; 16:4).

4) To these same elders Paul, ten years later (58 A. D.), gives an account of his missionary triumphs (Acts 21:18, 19).

51. We also find *elders* in all Jewish Christian congregations at a very early period (James 5:14).

1) James wrote his Epistle to the Christian Jews of the Dispersion (James 1:1), and he takes it for granted that the office of *Elders* existed in every Jewish-Christian congregation at the time when he wrote (probably before 50 A. D.).

52. Such elders were also appointed in all Gentile Christian congregations.

1) On their first missionary journey (45 A. D.) Paul and Barnabas are described as appointing elders or presbyters in every congregation (Acts 14:23).

2) Paul especially urges Titus (about 67 A. D.) "to appoint elders in every city, as I gave thee charge," Tit. 1:5.

53. All the evidence goes to show:

1) That the presbyterate was a definite office to which the Apostles appointed men (Acts 14:23);

2) That the title *presbyter* was derived confessedly from the organization of the Jewish synagogue;

3) That the presbyter was also called a bishop.

54. It is unanimously conceded by all scholars that the Mother Church at Jerusalem had only one gradually developed organization, and that this was the model for all Christian congregations.

1) That at first all the functions and powers of the ministry were summed up in the Apostles.

2) That the first step forward in organization was the appointment of deacons (Acts 6:1-6).

3) That of the second step, the appointment of elders, we have no record, but from the time of their first mention (Acts 11:29, 30), they are, with the Apostles, at the head of the Mother Church.

4) That they are everywhere spoken of as entrusted with the care of the Church.

5) That all the qualifications required of those appointed as elders lead us to the inference that they were the *rulers* and *teachers*, the *pastors*, who had charge of the flock entrusted to them.

55. Hatch (in his *Organization of the Early Christian Churches*, Bampton Lecture, 1880) agrees in deriving the title *presbyter* from the presbyterate of the synagogue, but goes a step further, and holds that not only was the title taken, but the

administrative and disciplinary functions as such also were transferred unchanged to the Christian body of elders, so that these elders were simply "officers of administration and of discipline."

1) This theory was accepted, developed, and in part modified, by Harnack in his German translation of Dr. Hatch's work.

2) According to Hatch the main functions of the Elders of the Christian Church were: *a*) to exercise discipline; *b*) to settle matters of dispute between Christian and Christian.

3) With reference to the administration of the Word and the Sacraments his statements are:

a) "In regard to the first of these functions it is clear that the presbyters of the primitive Churches did not necessarily teach."

b) "In regard of the second of these functions,.... they probably had no more than the place which the Jewish presbyters had in the synagogue—seats of honor and dignity, but no official part in the service."

4) We may remark that Dr. Hatch's book made a strong impression in England and Germany, but its conclusions are more plausible than logical and convincing. It is rich in archæological material, but lacks in biblical and exegetical thoroughness.

56. In answer to Dr. Hatch we maintain that the N. T. gives evidence that *the elders* of Christian congregations were not only the administrators and those who exercised discipline, but also the *teachers* and *pastors* of the congregations—that it was their special office to exercise all the functions of the ministry, *i. e.*, to have oversight and feed the flock, to teach, and to minister even in the affairs that would regularly belong to the deacon.

1) That the elders also took part, and in some way had oversight, in *the administration of alms*, can be seen from Acts 11:29, 30, where it is distinctly said that the *relief* forwarded from Antioch was brought *to the elders* at Jerusalem.

2) Those spoken of in 1 Thess. 5:12 as "laboring among" the Thessalonians, and "being over them in the Lord," "and admonishing them," are unquestionably *elders*, such as Paul and those with him appointed in every church (Acts 14:23).

3) In Acts 20:17-35 Paul admonishes the elders of Ephesus sacredly to perform all the three functions of the Gospel ministry, *a*) to have oversight over the flock as bishops; *b*) to feed the Church of God with the true and pure doctrine; *c*) to minister to the poor and weak.

4) In 1 Pet. 5:1-4, the whole *pastoral charge* over souls is committed to the elders. As *pastors* they are "to tend the

flock of God" committed to them. This tending includes the whole work of teaching, feeding, watching, leading, and guarding. If they are faithful as pastors and shepherds and true overseers, "the chief Shepherd" will reward them with the crown of glory (v. 4).

5) The elders of James 5:14 also perform pastoral duties and administer in spiritual things.

6) In Tit. 1:5-9, among the qualifications required of the elder (or bishop), special stress is laid on his "holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers" (v. 9).

7) Hatch lays special stress on 1 Tim. 5:17, "Let the elders that rule *well* be counted worthy of double honor, especially those who *labor* in the word and in teaching." From this he draws the inference "The elders were not debarred from teaching, but if they taught as well as ruled they combined two offices."

a) There is no distinction suggested here between two kinds of elders, 1) *teaching* elders, or ministers proper, and 2) *ruling* elders or lay elders;

b) nor does it teach that there are two classes of elders or presbyters, 1) some who rule only, and 2) others who teach only.

c) It is true that the emphasis is not on the word *rule*, but on the word *well*, and on the word *labor* (and some would translate *labor hard*), but this does not solve the difficulty.

d) The solution given by Ellicott is probably the correct one: "The concluding words *laboring in the word and in teaching* certainly seem to imply *two* kinds of ruling presbyters, those who preached and taught, and those who did not; and though it has been plausibly urged that the *differentia* lies in *laboring*, and that the apostle does not so much distinguish between the functions as the execution of them, it yet seems more natural to suppose the existence in the large community at Ephesus of a clerical college of *ruling elders*, some of whom might have the *gift* of teaching more eminently than others."

e) So in general also Lightfoot (*The Christian Ministry*): "Though *government* was probably the first conception of the office, yet the work of *teaching* must have fallen to the presbyters from the very first and have assumed greater prominence as time went on."

And yet there is no reason why we should not accept the simple meaning of the passage. It is very likely that in such a large community as the Church at Ephesus, there were *some elders* whose whole time was devoted to administrative Church

work or some special duties of pastoral work, so that they were not engaged in preaching or in teaching. This would not in any way disprove that they were not regular pastors, and that the office of the elder was not also a teaching office. For there is no ground whatever for supposing that the work of teaching and the work of governing pertained to separate members of the presbyteral college.

57. The *elders* or presbyters are also called *bishops* or *overseers* in the N. T. "It is a fact now generally recognized by theologians of all shades of opinion, that in the language of the N. T. the same officer in the Church is called indifferently 'bishop' (*episcopos*) and 'elder' or 'presbyter' (*presbuteros*)" (*Lightfoot* on *Philippians*, p. 93).

1) In Acts 20:28 St. Paul calls the *elders* or presbyters of the Church at Ephesus (Acts 20:17), *bishops* or overseers.

2) In his letter to the Philippians Paul salutes the "bishops and deacons" (1:1), as constituting the officers of the congregation.

3) St. Paul, in his first letter to Timothy, after describing the qualifications for the office of a bishop (1 Tim. 3:1-7), makes no mention of presbyters, but goes on at once to give the qualifications of deacons (1 Tim. 3:8-13), but at the close of the epistle calls these bishops, or officers of the congregation, *elders* or *presbyters* (1 Tim. 5:17-19).

4) So also in his letter to Titus (1:5-7) he identifies the *bishop* with the *elder*.

5) Ellicott expresses the general consensus of scholars when he remarks on 1 Tim. 3:1, "It seems proper to remark that we must fairly acknowledge with Jerome, that in the Pastoral Epistles the terms *episcopos* and *presbuteros* are applied indifferently to the same persons."

58. The true meaning of the Greek word *presbuteros* (presbyter) as used in the N. T., designating the minister who presides over and instructs a Christian congregation, is *elder*, not *priest*.

1) *Priest* in the N. T. is the translation of the Greek *hiereus*, equivalent to the Hebrew *Cohen*, and means one who offers sacrifices, and performs mediatorial offices between God and man.

2) In this sense we speak of the *priests* of the O. T., and in this sense Christ is a *priest* (Heb. 5:6; 7:11, 15), even our *high priest* (Heb. 5:10; 7:26); and we may speak of all believers being priests because they have the universal priesthood, the right of bringing and offering spiritual sacrifices (1 Pet. 2:5; Rev. 1:6; 5:10; 20:6).

3) But the pastors and ministers of the N. T. are not as such priests,—their office is not a priesthood. (See *Priesthood*.)

4) Only those churches speak of *priests* (like the Greek Catholic, Roman Catholic, Church of England, Prot. Epis. Church) that regard the *ministry* as a *priesthood*, and the celebration of the Lord's Supper as of a *sacrificial* character. This idea of the *priesthood* is a later development, the origin of which we will discuss in its historical connections.

III. Bishops.

59. As the term *bishop* in the N. T. is applied only to the officers of Gentile Christian churches (at Philippi, Phil. 1:1; in Asia Minor, Acts 20:28; 1 Tim. 3:1, 2; in Crete, Tit. 1:7) some have assumed that the word is of Hellenic origin. But whatever may have been the origin of the term, it did not altogether supersede the term *presbyter* even in Gentile congregations (Acts 20:17; 1 Tim. 5:17; Tit. 1:5).

1) Two views of the origin of the term *bishop* have been advocated by scholars, *a*) that the word was derived from the administrative officer of clubs or guilds among the heathen, and *b*) that the word can be traced to the usage of the Greek Bible (LXX).

2) It is well known that the title *episcopus* was common among the Greeks, especially in Syria and Asia Minor, for designating an administrative officer. From this fact Dr. Hatch advances the theory (pp. 37-50) that this word was used in contemporary non-Christian associations to designate "the governing body, or a committee of the governing body, when entrusted with the administration of funds for any special purpose," and so infers that this word was introduced into the Christian communities to describe the governing body of the congregation "in their special capacity as administrators of church funds."

3) The evidence, however, that the financial officers of these clubs or guilds were called *bishops*, is "slight." Such is Lightfoot's testimony; Salmon says: "The proof is extremely meagre"; Sanday remarks: "I confess that I cannot quite satisfy myself as to the evidence adduced."

4) Of the second view, in favor of the influence of O. T. usages, the matter is strongly presented by Lightfoot (*Philippians*, pp. 93, 94): "In the LXX the word is common. In some places it signifies 'inspectors, superintendents, taskmasters,' as 2 Kings 11:19; 2 Chron. 34:12, 17; Isa. 60:17; in others it is a higher title, 'captains' or 'presidents', Neh. 11:9, 14, 22. Of Antiochus Epiphanes we are told that when he determined to overthrow the worship of the one true God, he 'appointed commissioners (*episkopous*, bishops) over all the people' to see that his orders were obeyed (1 Macc. 1:51), etc.... The feminine *episkope*,

which is not a classical word, occurs very frequently in the LXX, denoting sometimes the *work*, sometimes the *office*, of an *episkopos*. Hence it passed into the language of the N. T. and of the Christian Church."

5) Dr. Sanday (in two articles on *The Origin of the Christian Ministry* in Jan. and Feb. *Expositor*, 1887, criticising the position of Dr. Hatch), after quoting Lightfoot as above, adds: "If *episkope* had its origin in the usage of the LXX, is it not reasonable to derive *episkopos* from the same source?", and he strongly argues in favor of this view.

6) Some would leave this question undecided, but Canon Gore in his *Ministry of the Christian Faith* (p. 404) seems to have reached the true conclusion: "If contemporary secular usage had a good deal to do with the use of the term *episcopus* in the Christian Church, it is probable that O. T. usage had at least as much influence. Obviously the two influences are very likely to have combined. The name had no more definite meaning than that of 'superintendence'. On being adopted by the Apostles it would have gained from the first a new color from the spiritual character of the supervision which the Christian communities required (Acts 20:28)."

60. Though these two names, *bishop* and *presbyter*, are entirely co-ordinate in the usage of the N. T., and are only different designations of one and the same pastoral office, including oversight, teaching, and pastoral care in general, nevertheless we can draw this distinction, that the title *bishop* or overseer denotes the function of the office as one of *oversight*, while the title *presbyter* (elder) designates the *dignity* of the office.

61. These elder-bishops constituted a group of pastors in each congregation ("the presbytery," 1 Tim. 4:14; "appoint elders in every city," Tit. 1:5), and were entrusted with the temporal and spiritual care of the congregation ("the elders that rule.... who labor in the word and in teaching," 1 Tim. 5:17; "he shall take care of the church of God," 1 Tim. 3:5)

62. They were definitely appointed to their office by the Apostles (Acts 14:23), or by those in the ministry (1 Tim. 4:14; 5:22; 2 Tim. 1:6; Tit. 1:5), carefully chosen after due probation, great stress being laid upon their moral qualifications, and their capacities as rulers and teachers.

1) The qualifications of the elder-bishop are given in 1 Tim. 3:1-7 and Tit. 1:6-9.

2) That the pastor must not be a recent convert is implied in the expression "not a novice" (1 Tim. 3:6), possibly also in Tit. 1:6, "having children that believe."

3) The qualifications here given by St. Paul in these two Pastoral letters refer mainly to spiritual and moral requirements,

and are not to be regarded as exhaustive. There are some differences between the two lists, although on the whole there is a marked similarity.

63. The duties of these elder-bishops may be presented under four general heads:

1) *General Superintendence*, including the government and nourishment of the Church.

a) Acts 20:28, "Take heed....to all the flock, in the which the Holy Ghost hath made you bishops (overseers), to feed the church of God."

b) 1 Tim. 5:17, "Let the elders that rule well be counted worthy of double honor." See 1 Tim. 3:5.

c) Tit. 1:7, "For the bishop (overseer) must be blameless as God's steward; not selfwilled, not soon angry, etc."

d) 1 Pet. 5:2, 3, "Tend the flock of God which is among you, exercising the oversight,....neither as lording it over the charge allotted to you," etc.

e) Heb. 13:7, 17, 24, "Remember them that had the rule over you, which spake unto you the word of God,".... "Obey them that have the rule over you, and submit to them," ...."Salute all them that have the rule over you."

f) 1 Tim. 4:14, "the laying on of the hands of the presbytery."

2) *Teaching and preaching the Word.*

a) 1 Thess. 5:12, "Know them that labor among you, and are over you in the Lord, *and admonish you.*"

b) "The bishop must be apt to teach" (1 Tim. 3:2), "holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convince the gainsayers" (Tit. 1:9); "the things which thou hast heard from me...., the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:3).

c) 1 Tim. 5:17, "Those who labor in the word and in teaching"; Acts 20:28, "to feed the church of God."

d) Heb. 13:7, "which spake unto you the word of God," v. 17, "for they watch in behalf of your souls, as they that shall give account."

e) 2 Cor. 3:1-18 reveals to us the character of the N. T. ministry in its teaching and preaching office. It is a ministry of the N. T., of the Spirit, and a ministration of righteousness and justification.

f) The power that the ministry wields is the word of reconciliation (2 Cor. 5:19-21).

g) In Eph. 4:11-13 the work of the ministry, of "pastors and teachers" is for the building up of the body of Christ.

3) *Pastoral Care.*

This is everywhere implied as the special duty of the pastor

as a *shepherd*. "Take heed to the flock" (Acts 20:28); "tend the flock of God" (1 Pet. 5:2); etc.

4) *The Exercise of Discipline.*

a) To the Apostles (Matt. 16:18, 19; John 20:22, 23) and to the Church as a whole (Matt. 18:18), Christ solemnly committed the power which He Himself possessed (Matt. 9:6; Mark 2:10; Luke 5:24; etc.) of remitting or retaining sins.

b) All discipline was exercised in the name and person of Christ (1 Cor. 5:4; 2 Cor. 2:10).

c) Simple reproof could be administered by any Christian to a fellow-Christian (Matt. 18:15; 1 Thess. 5:14).

d) When official reproof was necessary it was publicly administered by those in authority (1 Tim. 5:20; Gal. 2:11).

e) The offender might even be expelled from the Church (Rom. 16:17; 1 Cor. 5:13; 2 John 10).

f) The object of the discipline was always reformatory (1 Tim. 1:20), and the offender was to be pitied as an erring brother (2 Thess. 3:15).

64. As these elder-bishops thus had a spiritual ministry allotted to them, we need not hesitate to regard them as the regular ministers of the word, and the regular administrators of the sacraments, from the very beginning.

65. We have seen that in the usage of the N. T. *bishops* are called *elders*, and *elders* are called bishops, but the question now arises:

Is there any clear trace of an *order of bishops* (in the later sense) in the Apostolic Age?

1) Is there any trace in the N. T. of the *diocesan* bishop?

2) If not, is there any trace of the *congregational* bishop, of a bishop ruling the elders of his own congregation (in his own city)?

Our inquiry must also cover three other disputed points:

3) The position of James the Lord's brother, at Jerusalem;

4) The position of Timothy and Titus in Ephesus and Crete;

5) The meaning of the Angels of the Seven Churches.

66. The question of the Diocesan Bishop.

1) All scholars are agreed that we find no trace of the *diocesan* Episcopate before the close of the second century, and that three names are connected with its historical development, —that of Ignatius (*d.* 107 or 115 A. D.), of Irenæus (*d.* 202 A. D.), and of Cyprian of Carthage (*d.* 258 A. D.).

67. The question of the Congregational Bishop.

1) The first trace we find of a distinction between the terms *elder* and *bishop* is in the writings of Ignatius (about 100 A. D.), but he does not know of any *diocesan* episcopate. All his references everywhere are to a *congregational* episcopacy.

The title *bishop* common to all the presbyters or pastors of a congregation came at length to be given to the chief among them.

2) History shows that, about 150 A. D., each organized congregation had 1) its bishop, 2) its presbyters, and 3) its deacons,—but this episcopacy was purely *congregational.*

3) From this point the Church in her liberty developed the *diocesan* episcopacy, which we may designate "the historic Episcopacy." (See *Index* to my *Doctrine of the Church* under *Bishops, Episcopacy, etc.*).

68. The Testimony of Clement of Rome.

Clement of Rome (in his *First Epistle to the Corinthians*, written about 96 A. D.) explicitly teaches:

1) That there were but *two orders* or offices of workers in the congregations. Speaking of the Apostles, he says (*chap.* XLII.): "Thus preaching through countries and cities, they appointed the first-fruits (*i. e.* of their labors), having first proved them by the Spirit, to be *bishops* and *deacons* of those who should afterwards believe." He does not speak of *presbyters*, just as St. Paul does not in Phil. 1:1, for the simple reason that with Clement *bishop* and *presbyter* are still synonymous terms.

2) That *presbyters* and *bishops* were absolutely co-ordinate and co-incident. In *Chap.* XLIV. he speaks of *presbyters* "appointed by the Apostles, or afterward by other men, with the consent of the whole Church, and who have blamelessly served the flock of Christ in a humble, peaceable, and disinterested spirit,"—that such "cannot be justly dismissed from the ministry," or "ejected from the episcopate (oversight)."

3) That beside the *diaconate* there was no ordinary office in the Church of Apostolic appointment, except the pastorate of presbyter-bishops. In *Chap.* LVII. he enjoins subjection to *presbyters*, without mentioning bishops. "Those who have the rule over you" of *Chap.* I., and "those who have the rule over us" of *Chap.* XXI., are not *diocesan* bishops, nor even *congregational* bishops, but the *presbyters* spoken of in *Chap.* I., the same officers of the congregation spoken of in 1 Thess. 5:12, 13; Heb. 13:7, 17, 24.

4) We may remark that the importance of this testimony of Clement lies in this, that he is regarded by those who advocate the *divine* and *apostolical* origin of the Episcopacy, as the reputed bishop of Rome, and yet when he has occasion to speak of the ministry as an institution of Christ and the Apostles, he mentions only *two orders* or *offices*, and is silent about the Episcopal office. Whenever the word *bishop* occurs, he employs it according to N. T. usage as a synonym for presbyter.

5) We thus have a right again to conclude that the presby-

ter-bishops and the deacons are the sole officers of the N. T. Church as known to Clement at Rome from 90-100 A. D. (We accept the genuineness of the *First Epistle* of Clemens, the so-called *Second Epistle* of Clemens is evidently a homily of later date.)

69. The Position of James the Lord's Brother at Jerusalem.

1) Of the *three* theories which have been held concerning the relationship of James the brother of our Lord to Jesus, it seems that the *Helvidian* theory, that he was the son of Mary and Joseph, a younger brother of Jesus, is the true one.

a) The first is known as the *cousin* theory, or, as Jerome first broached it, the Hieronymian theory. The advocates of this theory identify James, the Lord's brother, with James, the son of Alphæus, making him one of the twelve, and thus regard the brethren of our Lord as the *first* cousins of Jesus, the sons of Alphæus and of Mary, the sister of the Virgin Mary.

But this theory has neither any scriptural nor any traditional support. 1) The word *brother* nowhere in the N. T. is used for *cousin;* 2) the brethren of Jesus are always distinguished from the disciples (John 2:2; Matt. 12:46; Mark 3:21, 31; Luke 8:19; John 7:3); 3) James, the son of Alphæus, was one of the twelve, but the brethren of the Lord did not believe on him before His resurrection (John 7:5); etc. 4) This *cousin* theory was first suggested by Jerome about 383 A. D. against Helvidius, with the professed aim of establishing the virginity of both Mary and Joseph. 5) Augustine finally adopted this *cousin* theory, and through him it became the established theory of the Latin Church, was embodied in the services of Western Christianity, and is now the prevalent view of the Roman Church. 6) Though held by such Protestant scholars as Calvin, Calovius, Pearson, Gieseler, Hengstenberg, Keil, Philippi, Ellicott, Wordsworth, Faussett, Lange, and others, it is the least tenable of all three theories, and Mayor (*The Epistle of James*) has made an interesting mathematical and logical calculation showing that there are 4,999 probabilities to 1 *against* the truth of the *cousin* theory.

b) The second theory is known as the *half-brother*, or the *Epiphanian* theory, because so zealously advocated by Epiphanius about 367 A. D. According to this view the brethren of Jesus were children of Joseph by a *former* marriage, and had really no blood relationship with Christ.

1) This theory assumes that Joseph was an old man when he espoused the Virgin Mary, having at least four sons and two daughters, by his former wife, still living. 2) There is nothing in the N. T. to prove such a theory, and it can only be regarded as a compromise. 3) It was the favorite view of Clement of Alexandria, Origen, Eusebius, Gregory of Nyssa, and Chrysos-

tom, and may be regarded as the generally received opinion of the Greek Church. 4) In modern times this view has been advocated in a most scholarly manner by Lightfoot, James Morison, and others. 5) But it is destitute of all positive arguments in its favor, and this theory is not free from suspicion of an ascetic bias, being the first step towards the dogma of the perpetual virginity of the mother of our Lord. 6) The objection which utterly and finally disproves this *half-brother* theory lies in this *mainly*, that if Joseph had *elder* children, then the *Lord Jesus Himself would not be Joseph's heir;* for the *eldest* son, unless deprived, would have been entitled to the throne of David. But Jesus is always regarded as the legal heir of the throne of David (Matt. 1:16; Luke 1:27).

c) The last theory is that the brethren of our Lord are the sons of Joseph and Mary, and therefore the younger brethren of Jesus. This view is known as the *brother* theory, or the *Helvidian* theory, because so strongly advocated by Helvidius, a Roman Christian, about 380 A. D. 1) This interpretation is exegetically the most natural, and is upheld by the plain and obvious meaning of Matt. 1:18, 24, 25; Luke 2:7. 2) All the objections that have been raised against this theory (1) that this view is opposed to the doctrine of the perpetual virginity of Mary; (2) that Paul expressly calls James, the Lord's brother, an Apostle, Gal. 1:19; 1 Cor. 15:7; (3) that if Mary had children of her own, Jesus when dying would not have recommended her to the care of John (John 19:25-27); (4) that the brothers of Jesus act towards Him as if he were a younger and not an elder brother;) have no solid foundation either in Scripture or in early tradition, and we cannot arrive at any other conclusion but that James was a son of Mary and Joseph. (For a full discussion of this whole subject see my *Commentary on James* in *Lutheran Commentary*, pp. 2-5, 83-87.) 3) Many of our best modern scholars, such as Wieseler, Neander, Lechler, Meyer, Huther, Weiss, Alford, Schaff, Eadie, Gloag, Farrar, Mayor, and others, accept this theory that James, the Lord's brother, was the son of Mary and Joseph, a younger brother of Jesus.

70. From John 7:5, "for even his brethren did not believe on him", we have a right to infer that James, the Lord's brother, the author of the Epistle known by his name, was *not one of the Twelve Apostles.*

71. Some maintain that James, the Lord's brother, is called an Apostle in Gal. 1:19 and 1 Cor. 15:7, 8, but the *Revised Version margin* gives the better translation in Gal. 1:19. Even if James is called an Apostle this would not prove that he was one of the twelve, for the term *Apostle* was not strictly confined to the twelve, being applied in the Acts not

The Funk & Wagnalls Company

30 LaFayette Place, NEW YORK

Publish the following books used as text books, or recommended as books of reference, in the courses offered by this Seminary:

ZENOS: THE ELEMENTS OF HIGHER CRITICISM. 1 vol.....$ 1 00
It does not advocate or oppose, but simply states and explains the principles and methods of the higher criticism.

ENCYCLOPEDIA OF SOCIAL REFORMS. 1 vol..... 7 50
Edited by W. D. P. Bliss. Large octavo, 1447 pp.

GUNLICH: CHRISTIAN CREEDS AND CONFESSIONS. 1 vol..... 1 00

STALL: METHODS OF CHURCH WORK. 1 vol..... 1 50

HOOD: THRONE OF ELOQUENCE. 1 vol., 486 pp..... 2 00
——: VOCATION OF THE PREACHER. 1 vol., 534 pp..... 2 00

NICOL: RECENT EXPLORATIONS IN BIBLE LANDS..... 0 50

PULPIT COMMENTARY: 51 vols..... 102 00

STUDENTS' STANDARD DICTIONARY..... 2 50

YOUNG: ANALYTICAL CONCORDANCE. 1 vol..... 5 00
"By far the most complete Concordance in the English or any other language."—*Philip Schaff, D. D.*

WEISS: INTRODUCTION TO NEW TESTAMENT. 2 vols..... 4 00
"This strikes us as decidedly the best of Dr. Weiss's works."

KURTZ: CHURCH HISTORY. 3 vols..... 6 00
"As a text-book for students no better ecclesiastical history can be named."—*The Christian, London.*

MEYER: COMMENTARIES ON THE NEW TESTAMENT. 11 vols..... 33 00

GODET: ST. LUKE. 1 vol..... 3 00
——: ST. JOHN. 2 vols..... 6 00
——: ROMANS. 1 vol..... 3 00
"Godet's Commentaries combine the critical and the spiritual perhaps more effectually than any other with which I am acquainted."

PUSEY: MINOR PROPHETS. 2 vols..... 6 00
"It is the best exposition known to me of that section of the sacred Scriptures."—*Bishop Taylor.*

HOPPIN: PASTORAL THEOLOGY. 1 vol..... 2 50
——: HOMILETICS. 1 vol..... 3 00

SHEPPARD: BEFORE AN AUDIENCE. 1 vol..... 0 75
"Replete with practical sense and sound suggestions."

SCHAFF-HERZOG: ENCYCLOPÆDIA. 4 vols..... 20 00
"The Schaff-Herzog is the best general Dictionary on religious knowledge."—*New York Herald.*

CYCLOPÆDIA OF MISSIONS. 2 vols..... 12 00
"A work which many must use, and all who use must praise."

DELITZSCH: A DAY IN CAPERNAUM. 1 vol..... 0 75
"The rare gift and learning of Delitzsch never produced a sweeter, more touching work than this."

——: A COMMENTARY ON THE PSALMS. 3 vols..... 6 00
"An invaluable and a permanent addition to the Biblical library of students."—*Lutheran Quarterly.*

——: ISAIAH. 2 vols..... 5 00
"It has never been surpassed, if ever equaled."

PUSEY: DANIEL. 1 vol..... 3 00
"The best English work upon its subject."—*Sunday School Times.*

WE MAKE A

Specialty of buying and selling second-hand **THEOLOGICAL BOOKS.** Our prices are but **ONE-HALF** the regular price for new ones. All Books are **WARRANTED** to be **SOUND** and **PERFECT** in binding and text. **SEND** for **CATALOGUES,** or when in Chicago, don't fail to examine our large stock. We refer by permission to Prof. R. F. Weidner, D. D.; also to any clergyman or theological seminary in Chicago.

Barker's Famous Old Book-Store

184-186 Dearborn St. Between Monroe and Adams

CHICAGO, ILL.

DO YOU

READ A

Weekly Church Paper?

THE GENERAL COUNCIL PUBLISHES THE VERY PAPER YOU WANT

Its profits, if any, go into the General Council's treasury
It contains wide-awake editorials
It has a large list of the best contributors
It gives news from all sections of the Council and the world

SUBSCRIBE FOR **The Lutheran** A 16 PAGE WEEKLY

PRICE $2.00 PER YEAR

Address_____

THE LUTHERAN... 1522 Arch Street Philadelphia, Pa.

THE

Colorado Midland Railway

(PIKE'S PEAK ROUTE)

Penetrates the Heart of Colorado, passing thro' the Grandest Mountain Scenery, reaching MANITOU, CRIPPLE CREEK, GLENWOOD SPRINGS, LEADVILLE

SPECIAL RATES TO FISHING HUNTING AND CAMPING SPOTS OF COLORADO

Observation Library Cars Denver to Ogden.
Pullman Tourist Cars CHICAGO TO CALIFORNIA via Great Salt Lake.

Write for books and rates

H. C. BUSH, Traffic Mgr., Denver, Colo.
C. H. SPEERS, Gen. Pass. Agt., Denver, Colo.
H. W. JACKSON, Gen. Agent, Marquette Building, Chicago

Four FINE TRAINS *to* WINTERLESS California

EACH THE BEST OF ITS CLASS

ALL THE WAY

"California Fast Mail" is the newest one
Leaves Chicago every morning
In 72 hours you are in Los Angeles
Only three nights out to San Francisco

ALL CLASSES OF TICKETS HONORED

Apply to J. M. CONNELL, General Agent
A. T. & S. F. Ry., 109 Adams St., Chicago

I'll Answer You Personally

IF YOU HAVE ANY QUESTIONS TO ASK ABOUT

California

If you want to know what there is to see in California, I can tell you. : : : : : : : : :

If you want a home there, I can tell you about lands, climate and conditions. : : :

If you intend going there, I can give full particulars about the Three great Routes.

If you want to know about rates, I can give the cost of a trip in detail. : : : : : :

All you'll have to do is to write to me. Better write today. ; : : : : : : : : : : : : : :

W. G. Neimyer

General Agent Southern Pacific
193 Clark Street : : Chicago, Ill.

SPECIAL: I have a number of beautifully illustrated books, booklets and folders about California; and for two cents postage I will send you some interesting matter. Send for "The Sacramento Vallley," "The San Joaquin Valley," "The Coast Country," "California South of Tehachapi," or anyone of many others, each describing some notable section of the Land of Opportunity.

NORTH GERMAN LLOYD STEAMSHIP CO.

A REGULAR SERVICE MAINTAINED BETWEEN

BALTIMORE AND BREMEN

BY THE NEW AND POPULAR TWIN-SCREW STEAMERS

Rhein	**Brandenburg**	**Frankfurt**
Main	**Breslau**	**Hannover**
Neckar	**Cassel** **Koeln**	**Chemnitz**

These steamers are built of the best Siemens steel and according to the most modern ideas, and by their construction and the division of the ship's space into water-tight compartments provide the greatest safety against the dangers of the sea,

The dimensions of the steamers are as follows:

Length, 428 to 500 feet; Breadth, 54 to 58 feet; Tonnage, 7,500-10,000; Over 5,000,000 passengers were forwarded by steamers of the North German Lloyd up to the end of the year 1904.

Cabins, saloons, smoking rooms and bath rooms are all on the upper deck and furnished in the best manner.

Eectric lights in all parts of the ships, good cooking, moderate prices

Second Cabin, $50. and up, according to location.

Reduced rates to Europe from August 1st until April 30th

FOR FURTHER INFORMATION APPLY TO

A. SCHUMACHER & CO., General Agents : : Baltimore, Md.

H. CLAUSSENIUS & CO., General Western Agents, Chicago, Ill.

OR TO THEIR LOCAL AGENTS

"FOLLOW THE FLAG"

WABASH LINE

"BANNER BLUE LIMITED"

BETWEEN

ST. LOUIS AND CHICAGO

THE FINEST DAY TRAIN IN THE WORLD

CONSIST OF TRAIN:

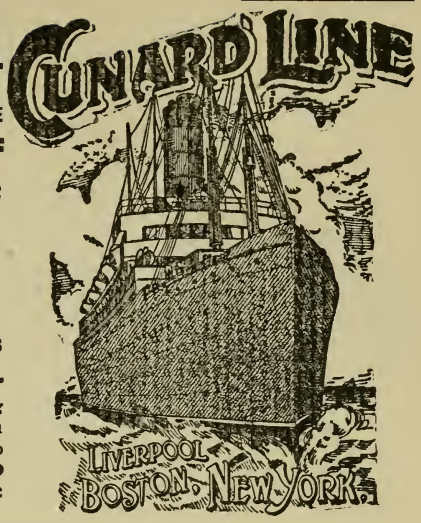
Combination Baggage Car and Smoker
Combination Coach and Chair Car : : : :
Combination Dining and Buffet Car : :
Combination Observation and Parlor Car

Painted in Royal Blue and Gold; vestibuled throughout; lighted by electricity; finished in African Mahogany, inlaid with holly; windowed with bevel plate and Cathedral jewel glass; furnished with Wilton carpets and upholstered with silk plush; Haviland china and Toledo cut glass; pantry, kitchen and chef's department specially designed; every car supplied with hot and cold water and heated by steam.

C. S. CRANE, General Passenger and Ticket Agent — St. Louis, Mo.

For SAFETY, SPEED and COMFORT
TAKE THE OLD RELIABLE

ESTABLISHED 1840



RECORD PASSAGE

5 Days
7 Hours
23 Minutes

The Oldest Line Crossing the Atlantic. When you send for Friends or go to Europe, BEAR IN MIND the FOLLOWING FACTS:

THE TWIN-SCREW STEAMSHIPS

LUCANIA and CAMPANIA

620 Feet Long, 30,000 Horse Power
The Fastest Steamers on New York—Liverpool Route.

THE FAST EXPRESS STEAMERS

UMBRIA and ETRURIA

525 Feet Long, 14,500 Horse Power.

THE MAMMOTH TWIN-SCREW STEAMSHIPS

IVERNIA and SAXONIA

600 Feet Long, 14,150 Tons.

Two of the Largest Steamers that ever entered the Port of Boston.
Saturday Sailings from New York and Boston to Liverpool, Calling at Queenstown

SPECIAL ANNOUNCEMENT. New Mediterranean—Adriatic Service.
The Cunard Line has inaugurated a fortnightly service from New York direct to Trieste and Fiume, **calling at Naples,** with magnificent large new (1904) modern twin-screw steamers, specially fitted for this service. Low rates, interesting itinerary. Send for booklet.

CARPATHIA, new twin-screw, 13,563 tons, January 17, March 7.
ULTONIA, twin-screw, 10,402 tons, January 31, March 21, May 4.
SLAVONIA, new twin-screw, 10,605 tons, February 7, March 28, May 23.
PANNONIA, new twin-screw, 9,851 tons, February 21, April 11, June 6.

F. G. WHITING, Mgr. West, Dept. **Cor. Dearborn and Randolph Sts., Chicago**

OR OUR LOCAL AGENTS EVERYWHERE

CORPORATE TITLE

"THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH, AT CHICAGO, ILLINOIS."

BOARD OF DIRECTORS

CLASS I.—Term Expires First Wednesday in October, 1905.

REV. C. A. EWALD, D. D., Chicago, Ill.
REV. H. W. ROTH, D. D., *Treasurer*, 94 College Ave. Greenville, Pa.
MR. J. A. BOHN, Minneapolis, Minn.
MR. WILLIAM STEINMEYER, Pittsburg, Pa.
REV. HIRAM PETERS, Toledo, Ohio.

CLASS II.—Term Expires First Wednesday in October, 1906.

REV. W. K. FRICK, *Secretary*, Milwaukee, Wis.
MR. C. A. SMITH, Minneapolis, Minn.
REV. S. WAGENHALS, D. D., *President*, Fort Wayne, Ind.
MR. M. L. DECK, Decatur, Ill.

CLASS III.—Term Expires First Wednesday in October, 1904.

REV. J. C. KUNZMANN, D. D., Greensburg, Pa.
REV. G. W. MECHLING, D. D., Lancaster, Ohio
O. J. WATERS, M. D., Chicago, Ill.
MR. A. P. JOHNSON, Chicago, Ill.

The Board of Directors of the Chicago Seminary was originally appointed by the General Council of the Evangelical Lutheran Church in 1891, and the Directors are now elected from Synods belonging to the General Council,—the four English Synods of the West, Synod of Northwest, Chicago District Synod of Ohio, and Pittsburg, being now represented in the Board. In 1893, at the meeting held in Fort Wayne, Ind., the General Council adopted the following resolution:

"*That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young institution to our pastors and people.*"

The *fourteenth* scholastic year begins on *Thursday*, Oct. 6, 1904. The Seminary is open to all students of the Lutheran Church. As a rule, none but College graduates will be admitted. Applicants must furnish satisfactory testimonials. Graduation in sixteen courses (three years) entitles the student to a diploma with the degree of GRADUATE of the Chicago Lutheran Theological Seminary. Graduation with honor in twenty-one courses (four years) leads to the degree of B. D.

Beginning with October, 1896, *fifteen* courses (ten elective) of Post-Graduate work are offered to resident graduates of other Theological Seminaries,—open also to all clergymen,—leading to the degree of B. D. in one year. *Twenty-four* courses of Post-Graduate are offered to non-resident pastors. The work is carried on by correspondence. Graduation in *eight* courses leads to the degree of B. D.

For further information, address the President, Prof. R. F. Weidner, at 1311 Sheffield Ave., Chicago, Ill.

THE

CHICAGO

LUTHERAN SEMINARY RECORD

APRIL, 1905.

CHICAGO LUTHERAN SEMINARY PRESS
1311 Sheffield Avenue
CHICAGO, ILL.

CHICAGO

Lutheran Theological Seminary

FOUNDED, 1891

FACULTY

REV. REVERE FRANKLIN WEIDNER, D. D., LL.D.
President and Professor of Dogmatics and Exegesis.

REV. GEORGE HENRY GERBERDING, D. D.
Professor of Practical Theology

REV. ELMER F. KRAUSS, D. D.
Professor of New Testament Exegesis.

REV. ALFRED RAMSEY, A. M.
Professor of Historical Theology.

ARTHUR E. PHILLIPS, LIT. D.,
Instructor in Oratory and Art of Expression.

The Bible holds a central position in the system of the Institution. The course of study aims 1) to furnish peculiarly effective methods for the study of the Scriptures in the original Hebrew and Greek, as well as in the Revised English Version; 2) to establish sound and systematic methods of investigating the Scriptures and of formulating Scriptural truth. All the sciences included in theology are logically arranged in independent courses, and each subject except Greek and Hebrew exegesis may be completed in one year. Advanced students of Theology have special advantages. In the future any regular graduate from other Theological Seminaries will receive full standing, and if he is enrolled as a regular resident student for one scholastic year, and passes a satisfactory examination in six courses (Dogmatics, Apologetics and Comparative Religions, Philosophy, Hebrew Exegesis, Greek Exegesis, and Theological Literature), such a student, whether ordained or unordained, may receive the degree of B. D.

Systematic instruction is given in English, German, Music, and Elocution. The method of all instruction in the Institution is partly through text-books, partly by lectures, and partly through original investigation on the part of the student. Emphasis is laid on the devotional life of the student, and upon a close personal relation between instructor and pupil.

For the Annual Catalogue, address the PRESIDENT, at 1311 Sheffield Ave., Chicago, Ill.

The Seminary Grounds Looking North-West.

THE CHICAGO
LUTHERAN SEMINARY RECORD

VOL. X. CHICAGO, APRIL, 1905. No. 2

Entered at the Post Office, Chicago, Ill., as second class matter, Dec. 23, 1901

The Chicago Lutheran Seminary Record is published on the 15th of January, April, July and October. Issued under the auspices of the Faculty

Subscription price, per year, to all parts of the United States and Canada, 25 cents.

In remitting, please send Postal Note or Stamps.

Address, PROF. R. F. WEIDNER, 1311 Sheffield Ave., Chicago, Ill.

YEAR BOOK NUMBER.

This present number of the *Seminary Record* contains our annual Catalogue. During the year there have been in residence 56 students, representing 19 Colleges and 9 Theological Seminaries, and coming from 18 Synods. In addition to this about 150 students have been taking courses in Post-Graduate work by Correspondence, and of these 80 have been enrolled, as a report of work done has lately been received. These Post-Graduate students represent 36 Lutheran Synods, and four Evangelical Churches.

THE SUMMER VACATION IS A SEASON FOR CHRISTIAN WORK.

The five months of the summer vacation give our students an opportunity to engage in practical Christian work With the exception of a few who are using this time for further preliminary studies, all our men are engaged in mission work, and congregations belonging to the Swedish Augustana, Pittsburg, Ohio, Chicago, Northwest, Pacific, Hauge, German Iowa, Icelandic and United Norwegian Synods will be supplied by our men. In many cases new fields will be opened by them. So great has been the demand that we could at least have used ten more men during the summer to develope new mission fields, or to supply vacant congregations.

PLANS FOR NEW BUILDINGS.

The three cuts that are given in this copy of the *Record* will give the Church a clear idea of our present grounds, and the nature of our contemplated buildings.

The first cut shows the present lay of the ground and the buildings already erected. The observer is standing at the south-east corner of the quadrangle (600x250 ft.) looking north-west. In front, facing Sheffield Avenue, is the President's house; on the north side of the quadrangle, on Waveland Avenue, fronting a wide street, equally distant from either end, is the main building which at present is used for a chapel and lecture rooms (first floor), and for library and for students' rooms; at the west end, occupying the north half, are four houses for professors.

The second cut shows the general appearance of the contemplated new buildings. The observer is standing at the side of the President's residence looking towards the south-west. These buildings will complete the south-west quadrangle, and thus finish the western part of the grounds. In time, when necessary, another professor's house will be erected fronting both on Waveland Avenue and facing also the quadrangle (two fronts, so to say), west of main building, and another, of same character, between main building and President's house.

The Board is carefully planning for the future. Though all the buildings needed for the next 50 or 100 years, with their local sites and suitable arrangements of the grounds are planned,—only part of these buildings will be put up in the near future. In order to provide, however, for all future emergences, twenty-five feet of additional grounds have been bought, a tract 25x600 feet, so that our future buildings will form a regular quadrangle, 250x600 feet, covering four acres. The price of this tract of ground has been $3,500.

The plan is now to complete the south-west quadrangle, by erecting a dining hall and a second hall at right-angles to the dining hall. The dining

THE THEOLOGICAL SEMINARY
OF THE
EVANGELICAL LUTHERAN CHURCH
CHICAGO, ILL.
C.A. ECKSTORM, ARCHITECT.

Plan of Chapel and Dining Hall

Second Floor Plan of Lecture Hall and Dormitory

Plan of Lecture Hall and Dormitory

hall is to be so arranged that for the next ten years it can be divided so that part can be used as a chapel seating 120 persons, and the other part as a dining hall seating 75. The other hall will be so arranged that the basement will have a fine gymnasium 40x60, the first floor three large lecture rooms 16x40, and the second floor will be used for the library and for students' rooms, while the third floor will be used altogether for students. The architect is now preparing the complete plans.

The accompanying cut explains the arrangement of the new buildings better than a more detailed account.

All things are possible to those who trust in the Lord. Without any endowment, without any means, save what the saints of God freely have provided, the Institution has slowly grown,—and though for ten years a debt of over $50,000 has rested like a heavy burden upon the Seminary, it is with gratitude to God and to faithful friends of the cause, that we can make the joyous announcement, that not only have the saints of God freely and generously, many with much self-sacrifice, continuously brought their offerings to meet the current expenses of the Institution, which amount to some $10,000 every year—but in addition a debt of $50,000 has been paid within the last year, and now all the obligations or debts in every form, whether in the form of trusts or money given for special purposes, amount only to about $15,000. To counterbalance this the Church has a property worth about $200,000.

If we seek to promote the kingdom of God, and *trust* in *Him* with our whole heart, God will provide. He even can break and make fruitful stony hearts. The future we leave in His hands. We are confident that God will provide the means to carry on our work. More than this, we have many thousand friends who are praying that God may bless and guide the work that is being done here, and who are aiding the Institution by generous gifts to move onward in building up God's kingdom. *Faith worketh by means of love and good works.*

WORK DONE BY INSTRUCTORS.

We are especially indebted to some of our Chicago pastors for valued aid given in instruction. The Rev. W. L. Hunton, Ph. D., who has done such efficient work as assistant editor in our General Council System of Sunday School Instruction, had charge of Biblical Geography, Biblical Antiquities, Old Testament History, Old Testament Theology, and New Testament History, in all four hours weekly; the Rev. H. B. Reed, B. D., (1899, B. D., 1900), gave instruction in Psychology and Logic, in all four hours weekly; the Rev. C. O. Solberg, B. D. (1896), assisted in History of Philosophy, two hours weekly; the Rev. J. R. E. Hunt, B. D., (1900, B. D. 1901), assisted in Hebrew, two hours weekly. We are greatly indebted to these brethren for their efficient work, so generously given.

RE-ARRANGEMENT OF COURSES.

As we now have four regular professors improvements have been made in the inner development of our courses of Instruction. The various sciences of theology have been arranged in courses of 25 hours, and instead of running subjects all through the year, nearly all topics will be finished in five weeks, with five recitations in each subject weekly. Those interested will find the full details given in the latter part of this copy of the *Record.* It will now be possible for any pastor to spend five weeks with us and take up three or four subjects (elective out of 12) and devote his whole time to these topics and graduate in these topics. A ten weeks' residence would enable him to graduate in 8 Minors, in 15 weeks he could get credit for 12 Minors, in 20 weeks for 16 Minors, and in 25 weeks, or a full year's residence, he can graduate in 20 Minors. In adopting this plan we are not experimenting, for this has been the ideal set before us for ten years, but for lack of professors could not be carried out before.

ECHOES FROM THE GENERAL SECRETARY.

This is the season of rejoicing. "Now is Christ risen from the dead and become the first fruits of them that slept." This is the joy of all joys. With this blessed thought uppermost in our minds we wish to express our gratitude to the many kind pastors and friends who cheered us on our first journey.

Elgin, Ill.—The pastor and members of Holy Trinity Church are known for their good deeds. It fell to the lot of this young congregation to initiate us, and they were equal to the task. On January 29th was the second anniversary of the congregation and the cause of the Seminary was presented. These Christians did not forget the institution that presided over its cradled infancy. Their offering for the day was sent to aid young men for the ministry. How their action reminds us of the adage: "Charity begins at home, but it should not remain there."

Germantown, O.—The cry of the Church is "Men and means." Emanuel's congregation is giving both. One of her sons is a faithful student in our school and others are at college with a view to the gospel ministry. Evidently there are some Hannahs in this flock who believe it more profitable to rear young Samuels than to raise tobacco. Here we saw strange things. The offerings for the Seminary and for foreign missions were gathered the same week and the pastor reported that both were in excess of other years. How the Spirit of God does work in the hearts of men!

Zanesville, O.—As the showers that refresh the earth were falling, the people of St. John's assembled to receive showers of blessing. Without a doubt they were refreshed, for with heart and hand they came forth to aid in extending Christ's kingdom. These saints had not forgotten that it was in their sanctuary that their Synod resolved to support a professor in our institution and they added their mite to this promise.

While the thermometer registered 12° below zero the good deacons of Brush Creek Church hurried us over hill and dale to speak with young men

for the ministry and to interest our good farmers in making an investment in theological education. Their liberal offerings gave testimony that their purse strings were not half so rigid as the weather.

Lancaster, O.—Here we met one of our directors and his dear wife, who lost no time in assuring us of their hearty good will toward our cause. Two young men of this parish spoke of entering the ministry. We hope and pray that Lancaster will find representation in our school as well as on the Board. It gave us much pleasure to speak of the inner workings of our institution to the assembled Dorcas Society. So intense was their interest that for a time both needle and thimble ceased to meet the point of contact.

La Crosse, Wis.—From the land of the Buckeyes to the "Father of Waters" is more than a Sabbath day's journey. On the banks of this majestic stream one of our graduates is gathering a noble flock and leading them to drink of the waters of life. While committees were at work in the congregation soliciting funds for their parsonage the people did not weary of lending a helping hand to a work beyond the confines of their own Christian household. The Luther League at its annual meeting heard something about the work of the Seminary.

St. Paul, Minn.—While in this so-called sainted city we were gladly received by two of our graduates, pastors of St. James' and St. Mark's, by the genial president of the Synod of the Northwest and his flock. It was here we heard what we fain would hear again and again: "When I am a man I want to be a minister of the Lord." These are echoes that make the heart glad, especially when so many fields are white unto harvest. We trust and pray that these young men may become St. Pauls in the true sense.

Red Wing, Minn.—Every member of our dear Church knows of this city as a center of Lutheranism. Here is the home of two of our institutions of learning, whose beautiful situation, on the bluffs overhanging the Mississippi, make them the joy of the

entire community. On March 11th to 12th a Tri-county Luther League held its convention in this place. On Sunday evening at the grand rally we had the pleasure of greeting more than 1,200 people in the spacious Swedish church. The energetic pastor and people of St. Paul's Church were one of the prime movers in bringing together this noble body of young people. This flock also gave a neat sum toward theological education.

Lindstrom, Minn.—"A tree by the stream." Such is the interpretation of name, and the Trinity congregation reminded us of a tree planted by the rivers of water, for they brought forth their fruit in the proper season. While busy in filling up the Lenten pyramids they did not forget to aid the cause of the ministry. This congregation has been served by one of our graduates and the work of faithful men incites confidence.—G. F. G.

MRS. MARGARET EVE SLINKARD.

On the 4th of October, 1904, aged 70 years, 8 months and 23 days, at her residence in Newberry, Indiana, there departed this life our sister in Christ, Mrs. Margaret Eve Slinkard. From its beginning, she was deeply interested in the Chicago Lutheran Theological Seminary. Through the kind aid of the Revs. A. L. Bolick, I. Whitman and J. E. Wesner, this memorial sketch has been prepared for the readers of the SEMINARY RECORD.

Dr. G. D. Bernheim's interesting volume, "German Settlements and the Lutheran Church in the Carolinas," says in the first quarter of the past century, induced by the prospect of fine farming lands, many Germans of Lutheran ancestry, removed from North Carolina to Indiana. They were followed by missionary pastors who in 1834 organized the Synod of Indiana. Among these immigrants were the forbears of Mrs. Slinkard, whose parents were Joseph Wesner and Elizabeth, *nee* Killian, his wife. Their daughter, Margaret Eve, was born January 11, 1834; baptized in infancy by Rev. David Miller, and, after due instruction, confirmed in early youth in the Union Evangelical Lutheran Church, "long since a thing of the past," Daviess county, Ind.

Miss Wesner was united in marriage with Henry S. Slinkard, June 5, 1849, by Rev. Henry Fairchild. Mr. Slinkard was a man of "good report," superior in character, and a sincere Christian. He had purposed to fit himself for the holy ministry, and at one time took steps therefor, but delicate health led him to forego this purpose.

Mr. and Mrs. Slinkard made their first home near Sanborn, Knox county, Ind. Here they were dissatisfied with the church privileges within reach and removed to Newberry, Green county, Ind., where they could enjoy the ministrations of their beloved Lutheran Church. In 1867, Mr. Slinkard was elected sheriff of Green county, and made his residence at the county seat, Bloomfield, Ind., where he remained with his family until his lamented death in 1890.

Margaret Eve Slinkard.

Mrs. Slinkard was the mother of eight children, each of whom preceded their father into the other world except one son, Samuel, a youth of good intellect and much promise. His parents desired that he might enter the holy ministry, and with this aim in view Mrs. Slinkard removed to Indianapolis, Ind., where Samuel possessed opportunities for study and was well known as an elocutionist. To his mother's new sorrow he became a victim of that dread disease, consumption. In the hope of securing restored health for her son, Mrs. Slinkard went to Ocala, Florida, but within a month after their arrival Samuel died, and the broken hearted mother returned to bury her boy at Bloomfield, and to make her final residence at Newberry, Ind.

Now that her husband and children were gone, Mrs. Slinkard was compelled to look after her financial affairs. Her opportunities for an education had been most meagre in her youth. She was then barely able to read. During his protracted illness, in order that she might transact business for herself, her husband taught his wife to write. She managed with notable prudence and economy, and considerably improved and increased her little estate.

Yet Mrs. Slinkard was not a worldly-minded woman. She is "well reported of for good works," and was "given to hospitality." Her pastors were among her chosen friends, and all of them, specially those whose ministrations she had for the longest periods enjoyed, the Revs. William H. Deck, Henry Fairchild, J. M. G. Sappenfield, I. Whitman and A. L. Bolick, she held in high esteem. All clergymen were welcome guests to her hospitable home.

She tried to know what was going on in the Church. She wanted to know about missions, home and foreign; educational work, church extension, orphans' homes, hospitals, the deaconess cause, etc. She insisted upon having a copy of the Church Almanac every year. People forget that in its compact pages so much may be learned of the growth and extent of the Church and of its varied activities. *The*

Workman, in its day, the *Young Lutheran*, the *Lutheran* were taken and read with an ever-increasing interest and intelligence. She gathered a substantial library from the pens of later Lutheran authors, and talked over their contents with her pastors. She was always willing to learn, and more ready to hear than speak. "In St. Peter's Church she was a faithful worker, in the Luther League, Sunday school, and Ladies' Sewing Society, and never missed attending either unless by absence from home or too sick to be out, which was very seldom, indeed," says Rev. I Whitman, "during the almost five years that I was at Newberry." Largely through Mrs. Slinkard's liberality, the parish parsonage at Newberry was secured and enlarged. In her will she made provision for the payment of $500 towards its purchase.

She rejoiced in the activity and growth of the Lutheran Chicago Synod. As a most interested visitor she attended, whenever possible, the meetings of the Synod and of its conferences, and found both pleasure and instruction in their deliberations, discussions and religious services.

Mrs. Slinkard understood the needs of the Church in the West. The dearth of pastors and the unsupplied fields distressed her earnest spirit. She realized what the Chicago Lutheran Theological Seminary might do towards supplying these wants. The new Seminary was a topic of frequent conversation with her whilst Rev. A. D. Crile, then a student of the Seminary, had charge of the vacant Newberry parish. She began to set aside money for its help. In 1889, $233 were placed in the hands of the treasurer; $500 were added thereto in 1903, and in her last will and testament, after setting aside the sum above noted for St. Peter's Church, she devised the remainder of her estate to the Seminary, with the special object of providing a dining hall for the use of its students. When sold, her property may realize for this building some $5,000 to $6,000.

A woman of many sorrows, bereft of husband and children, for many years in poor health, Mrs.

Slinkard bore her trials with Christian fortitude and resignation. Of a resolute spirit; quiet, unassuming, earnest and true to her faith, she passed her life growing "in grace and in the knowledge of our Lord Jesus Christ," and "abundant in good works." She was always cheerful, and did much to cheer and encourage others in their afflictions.

Her last illness was of short duration. On October 4, 1904, her freed spirit, in Christ and in peace, returned to God who gave it. Two sisters and five brothers, one of which is the Rev. J. E. Wesner, of Baltic, Ohio, survive their departed sister. In St. Peter's Church, Newberry, funeral services were held by her pastor, Rev. A. L. Bolick, and on October 6, 1904, her body was laid by the side of her husband in the family burial place at Bloomfield, Ind. Her brother, Rev. J. E. Wesner, was with her pastor in these final ministrations. Other clergymen whose presence also the departed had requested were prevented by hindering circumstances from complying with this desire.

Let us not forget that the power and strength of the Church, in all her beneficent activities, lie, not in the humanitarian or the philanthropist, who dispenses by the tens of thousands his gifts for the good of his fellow-men. They are few in number who can help even a worthy cause with such gifts. The nation's power and strength are in the mighty host which occupies and fills the broad, toil-stained walks of life. So in the Church. Her power and strength are the faithful men and devout women who in quietness of spirit, without noise or show, live godly lives, rear goodly households in the fear of God and in simple faith, sweet patience and earnest prayer, perform the duties of the passing day. Theirs are the hands and hearts which sustain the Church, extend her borders, diffuse her blessings, cheer her pastors, give their sons and daughters as laborers in the Master's vineyard, provide her porches of mercy, and build her "schools of the prophets." And of this noble army was our sister, a handmaid of the Lord. God be praised that there

are many like her, unknown among men, yet known of God, who live their humble life in the blessed service of our glorious Lord and Saviour, Jesus Christ.

"As each goes up from the field of earth,
Bearing the treasure of life,
God looks for some gathered grain of good,
From the ripe harvest that shining stood,
But waiting the reaper's knife.

"Then labor well, that in death you go
Not only with blossoms sweet—
Not bent with doubt, and burdened with fears,
And dead, dry husks of wasted years—
But laden with golden wheat."

* * * * *

"Rest, spirit free!
In the green pastures of the heavenly shore,
Where sin and sorrow can approach no more,
With all the flock by the Shepherd fed,
Beside the streams of life eternal led,
Forever with thy God and Saviour blest,
Rest, sweetly rest!"

H. W. R.

A GENERAL OUTLINE OF THE COURSE IN MUSIC AND HYMNOLOGY IN THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH AT CHICAGO, ILLINOIS.

A knowledge of music both theoretical and practical is an almost absolute necessity to the pastor of today. This is especially true of the clergymen of our Church.

In recognition of this fact a course of instruction and practice in music has been regularly given in the Seminary during the year now drawing to a close. Thirty hours have been devoted to this work. Each hour was opened with a lecture upon the history and the theory of music. The course followed was practically the one outlined below. The remainder of the hour was devoted to practical exercises in the singing of hymns, chorals, chants and responses.

In keeping with the re-arrangement of the other courses offered in the Seminary, it has been found advisable to adjust the course in music in such a manner as to complete it in three years of five terms each, with five lectures and practices a term, making a total of seventy-five lectures and practical exercises.

The following is a general outline of the lectures:

FIRST YEAR.

A. The History of Music.

I. *First term of five lectures.*

Introduction, Definition, Theory of Ecclesiastical Music, Bibliography, Methodology.

The influence of Gentile music upon that of the Jews.

The history of Jewish music.

II. *Second term of five lectures. The history of the music of the Church to the rise of polyphony.*

The influence of the music of the Israelites upon that of the Church.

The music of the apostolic age.

The decline of music.

The influence of Ambrose upon the music of the Church.

The work and the influence of Gregory the Great.

III. *Third term of five lectures. The rise and the progress of polyphony.*

Traces of polyphony before Hucbald.

Hucbald and the Organon.

The old French school, 1100-1370.

The Gallo-Belgian school, 1360-1460.

The Netherland school, 1425-1625, and its influence.

IV. *Fourth term of five lectures. Luther and his successors to J. S. Bach.*

Luther's training and skill in music.

His masters and associates in the art of music.

His work and influence in the department of ecclesiastical music.

The great Lutheran masters of polyphony.

V. *Fifth term of five lectures. From J. S. Bach to the present time.*

The great tonal artists of the eighteenth century.

The deterioration of church music in the nineteenth century.

The return to the correct principles of ecclesiastical music manifest in many quarters.

SECOND YEAR.

B. Styles of Church Music. Practical Considerations.

I. *First term of five lectures.*

Gregorian music.

The choral.

II. *Second term of five lectures.*

Anglican music.

Hymn tunes.

III. *Third term of five lectures.*

The polyphonic music of the old masters.

The oratorio, the anthem, etc.

IV. *Fourth term of five lectures.*

The choir: Its place in the church; its constitution, mixed or male; its sphere, training, etc., etc.

V. *Fifth term of five lectures. Practical considerations.*

The development of a pure churchly taste in music.

Music in the Sunday school.

The relation of the pastor and the organist.

The use of the organ and other instruments of music in the services of the Church, etc., etc., etc.

THIRD YEAR.

C. Hymnology.

I. *First term of five lectures.*

Introduction; the church hymn; characteristics; the Hebrew psalter.

II. *Second term of five lectures.*

Hymns and hymn-writers of the Church to Hilary of Poitiers.

III. *Third term of five lectures.*

The Latin hymns and hymn-writers.

IV. *Fourth term of five lectures.*

German hymnology.

V. *Fifth term of five lectures.*

English and American hymns and hymn-writers.

E. F. K.

only to Paul, but also to Barnabas (Acts 14:4, 14). Though James had all the qualifications of an Apostle, he never exercised the *office* of an Apostle.

72. All the references in the Acts and in the Epistles of Paul to James show that he had a certain official prominence in the Church at Jerusalem and he seems to have been the head or president of the presbyters.

1) As early as 40 A. D., on Paul's first visit to Jerusalem after his conversion (Acts 9:27), he speaks of James in such a connection (Gal. 1:18, 19), as to show his prominence.

2) Peter, after his escape from prison, desires that his deliverance be reported "unto James, and to the brethren" (Acts 12:17).

3) It is James who presides at the Council of Jerusalem (50 A. D.), and who suggests its decree (Acts 15:13, 19-21).

4) It is James "and all the elders" who receive Paul and the missionary preachers when they revisit the mother Church (Acts 21:18).

5) Paul even names James first when speaking of the "pillars" of the Church, "James and Cephas and John" (Gal. 2:9).

6) Probably the last reference to James in the N. T. is found in Heb. 13:7.

7) As in many passages the name of James is omitted and the presbyters (or elders) alone are mentioned (Acts 11:30; 15:4, "they were received of the church and the apostles and the elders"; Acts 15:23, "The Apostles and the elder brethren unto the brethren"; Acts 16:4, "they delivered them the decrees for to keep, which had been ordained of the Apostles and elders that were at Jerusalem") Lightfoot (pp. 195, 196) rightly infers that though James held "a position superior to the rest, he was still considered as a member of the presbytery; he was in fact the head or president of the college. What power this presidency conferred, how far it was recognized as an independent official position, and to what degree it was due to the ascendency of his personal gifts, are questions which in the absence of direct information can only be answered by conjecture."

73. Though James occupied such a prominent position in the Church at Jerusalem,—no doubt partly on account of his close relationship to Jesus, partly on account of his nobility of character and sanctity of life,—he, nevertheless, nowhere in Apostolical writings, is called a *bishop*, though it seems that in his peculiar and special position at the head of the Church at Jerusalem, he exercised somewhat of an authority as was claimed, forty years later, for the *congregational* bishop by

CHICAGO SEMINARY REGISTER.

CALENDAR.

1904.

Oct. 6—*Thursday*, 10 A. M. Fall Term begins.
Dec. 20—*Tuesday*, 9 A. M. Preliminary examinations begin.
Dec. 23—*Friday*, 5 P. M. Fall Term ends.

CHRISTMAS HOLIDAY.

1905.

Jan. 3—*Tuesday*, 9 A. M. Spring Term begins.
April 18—*Tuesday*, 9 A. M. Pass Examinations begin.
April 21—*Friday*, 5 P. M. Pass Examinations end.
April 25—*Tuesday*, 10 A. M. Colloquium by the Directors.
April 26—*Wednesday*, 10 A. M. Board of Directors meets.
April 26—*Wednesday*, 8 P. M. Annual Address.

SUMMER VACATION.

Oct. 4—*Wednesday*, 10 A. M. Board of Directors meets.
Oct. 5—*Thursday*, 10 A. M. Fall Quarter begins.
Oct. 5—*Thursday*, 2 P. M. Matriculation Examinations.
Oct. 7—*Saturday*, 9 A. M. Final Examinations begin.
Nov, 13—*Monday*, 8 A. M. Second Terms begins.
Dec. 19—*Tuesday*, 9 A. M. Preliminary Examinations begin.
Dec. 22—*Friday*, 5 P. M. Second Term ends.

CHRISTMAS HOLIDAY.

1906.

Jan. 2—*Tuesday*, 9 A. M. Winter Quarter and Third Term begins.
Feb. 5—*Monday*, 8 A. M. Fourth Term begins.
Mar. 12—*Monday*, 8 A. M. Fifth Term begins.
April 25—*Wednesday*, 8 P. M. Annual Address.

FORMER STUDENTS.

Of those who have studied in our Seminary, there are now one hundred and seventy in the active ministry. Some of these have studied only a year at our Institution, having studied theology also at other institutions, while others have spent two, three, four, or even five years at our Seminary. Many also have been ordained by their respective Synods before they graduated in all the Courses which this Seminary requires for graduation.

Regular Graduates with the Degree of B. D.

1895

REV. JOSEPH A. LEAS, - - - Portland, Ore.
REV. GUSTAV MACK, - - - - Cullom, Ill.

1896

Rev. Thormond Kolste, - - - Chicago, Ill.
Rev. O. G. U. Siljan, - - Northwood, Iowa
Rev. C. O. Solberg, - - - - Chicago, Ill.
Rev. Isaiah Whitman, - - - Wallace, Ind.

1897

Rev. C. T. Benze, - - - - Erie, Pa.
Rev. Wm. Hall, - - - Sherodsville, Ohio
Rev. B. F. Hoefer, - - - - Toledo, Ohio
Rev. V. J. Mengers, - - - Philadelphia, Pa.
Rev. Otto J. Wilke, - - - West Superior, Wis.

1898

Rev. C. M. Weswig, - - - - Bergen, Wis.

1899

Rev. M. E. Boulton, - - - Mishawaka, Ind.
Rev. P. W. H. Frederick, - - - Pasadena, Cal.
Rev. G. P. Kabele, - - - - Goshen, Ind.
Rev. Runolfur Marteinsson, - - Gimli, Manitoba
Rev. W. H. Neumann, - - - Plankinton, S. Dak.
Sever Svien, - - - - Minneapolis, Minn.

1900

Rev. O. K. Espeseth, - - - - Chicago, Ill.
Rev. William Evans, - - - Chicago, Ill.
Rev. C. K. Lippard, - - - - Saga, Japan
Rev. H. B. Reed, - - - - Chicago, Ill.
Rev. H. A. Yung, - - - - Seattle, Wash.

1901

Rev. J. R. E. Hunt, - - - - Chicago, Ill.
Rev. R. L. Patterson, - - - Somerset, Pa.

1902

Rev. P. Edward Baisler, - - - Kenosha, Wis.
Rev. J. J. Clemens, - - - La Crosse, Wis.
Rev. Nels N. Esser, - - Scandinavia, Wis.
Rev. Julius Holm, - - - Brenham, Texas
Rev. S. M. Luz, - - - - Chicago, Ill.
Rev. C. L. Miller, - - - Lexington, N. C.

1903

Rev. Henderson N. Miller, Ph. D., Middlepoint, Ohio

1904

Rev. Alonzo H. Arbaugh, - - Frankfort, Ind.
Rev. William B. Aull, - - - Buena Vista, Va.
Rev. Kristinn K. Olafson, - - Gardar, N. Dak.
Rev. Curtis G. Stacy, - - Grand Marais, Minn.

Regular Graduates with the Degree of Graduate of the Evangelical Lutheran Theological Seminary at Chicago, Ill.

1897

Rev. J. J. Clemens, - - - La Crosse, Wis.
Rev. Luther Hogshead, - - - Hicksville, Ohio
Rev. Ernest J. E. Kuhlman, - - Wapakoneta, Ohio

1898

Rev. J. A. Arndt, - - - Iron Station, N. C.
Rev. F. S. Beistel, - - - Minneapolis, Minn.
Rev. A. L. Benze, - - - - - Erie, Pa.
Rev. M. E. Boulton, - - - Goodhue, Minn.
Rev. J. A. Frishkorn, - - - Wallrose, Pa.
Rev. Edward Haecker, - - Cedar Falls, Iowa
Rev. W. F. Holl, - - - - Camas, Wash.
Rev. G. P. Kabele, - - - - Goshen, Ind.
Rev. C. L. Miller, - - - - Lexington, N. C.
Rev. L. O. Pearch, - - - - Bouquet, Pa.
Rev. E. A. Trabert, - - - - Uniontown, Pa.
Rev. P. C. Wike, - - - - - Colburn, Ind.
Rev. O. R. Wold, - - - Faucheng, China
Rev. J. A. Zundel, - - - - Fargo, N. D.

1899

Rev. A. H. Arbaugh, - - - Frankford, Ind.
Rev. Erik Hansen, - - - - Potter, Neb.
Rev. N. S. Lutz, - - - - Dubuque, Iowa
Rev. T. C. Thompson, - - - Estherville, Iowa
Rev. C. L. Warstler, - - West St. Paul, Minn.

1900

Rev. Z. M. Corbet, - - - - Chicago, Ill.
Rev. George F. Gehr, - - - Racine, Wis.
Rev. A. C. Petersen, - - - - Nysted, Neb.

1901

Carl J. P. Alberthus, - - - Austin, Texas
Rev. A. C. Anda, - - - - - Chicago, Ill.
Rev. P. E. Baisler, - - - - Kenosha, Wis.
Rev. G. F. Dittmar, - - - - Tiosa, Ind.
Rev. William Eckert, - - South Bend, Ind.
Rev. Michael Haberland, - - - Chicago, Ill.
Rev. H. K. Lantz, - - - - Frankfort, Ind.
Rev. Lewis C. Larsen, - - - - Warren, Pa.
Rev. David Magnusson, - - - Riverside, Cal.
Rev. P. E. Monroe, - - - Salisbury, N. C.
Rev. William H. Shepfer, - - Fultonham, Ohio
Rev. H. T. Webber, - - - Coshocton, Ohio

1902

Rev. Austin Crile, - - - - Chicago, Ill.
Rev. S. D. Myers, - - - Nappanee, Ind.
Rev. J. V. Sappenfield, - - - Corydon, Ind.
Rev. W. J. Seiberling, - - - Mulberry, Ind.

1903

Rev. Clifford Paul Fisher,	Rowan, N. C.
Rev. Paul J. Gerberding,	Chicago, Ill.
Rev. Linden P. Pence,	Chicago, Ill.
Andrew Quale,	Minneapolis, Minn.
Halvor Rogn,	Silverton, Ore.
Rev. Paul Wagner Roth,	Elgin, Ill.
Rev. T. A. Schoenberg,	Whatcom, Ore.

1904

Rev. William P. Christy,	Janesville, Wis.
Rev. Edward P. Conrad,	Winston Salem, N. C.
Rev. John Knauer,	Newton, Ill.
Rev. Lloyd W. Steckel,	Chicago, Ill.
Rev. Henry Voegtly,	Shannondale, Pa.

CATALOGUE OF STUDENTS.

Fourteenth Year, 1904–1905.

Post-Graduate
Candidates for the Degree of Baccalaureus Divinitatis.
Correspondence School.

Arps, Rev. Rudolph,	Rajahmundry, India
Dittmar, Rev. G. F.,	Rochester, Ind.
Gebhart, Rev. H. K.,	Platteville, Wis.
Haecker, Rev. Edward,	Chalk River, Ontario, Canada

Post-Graduate
Candidates for Graduation with the Degree of B. D.
In Residence.

Gerberding, Rev. Paul J.	Chicago, Ill.
Lederer, Rev. Bruno,	Chicago, Ill.
Mavromates, Rev. Lazarus K.,	Chicago, Ill.
Pence, Rev. Linden P.,	Chicago, Ill.
Steckel, Rev. Lloyd W.,	Chicago, Ill.
Yearian, Rev. Sylvanus H.,	Chicago, Ill.

Candidates for Graduation.

Baker, Lewis Jacob,	Bouquet, Pa.
Eck, Walter Irving,	Ellerton, Ohio
Graf, John Henry,	Bruggen, Switzerland
Jensen, Rev. Frank Edward,*	Lindstrom, Minn.
Jonsson, Rev. Bjorn Bjornson,	Minneota, Minn.
Legum, Rev. John,*	Pittsburg, Pa.
Ness, Andrew Olai,	Oldham, S. Dak.
Obenauf, Henry Francis,	North Lima, Ohio
Stirewalt, Arthur Julius,	Luray, Va.
Strobel, Franklin Edward,	Greensburg, Pa.

**In absentia.*

Clergymen in Residence.

CASSELL, REV. CHARLES WILLIS, - - Graham, Va.
Takes 4, 8, 9, 10, 13, 16, 20.
KAHSE, REV. WILLIAM THEODORE, - - Chicago, Ill.
Takes 1, 4, 5, 6, 9, 10, 12, 13, 15, 16.
KAUFMANN, REV. JUSTUS, - - - St. Clair, Mich.
Takes 3, 6, 8, 12, 13, 15.
MACLAUGHLIN, REV. CHARLES PETER, - Chicago, Ill.
Grad. 1, 2, 3, 6, 8, 10, 11, 13, 15, 16. *Takes* 12, 18.
QUELLO, REV. JULIUS A., - - - Chicago, Ill.
Grad. 4, 5, 7, 15. *Takes* 2, 3, 6, 11, 12.
SIMONDSEN, REV. SIMON CHRISTIAN, - - Chicago, Ill.
Grad. 7, 15. *Takes* 10, 13.
SPANDE, REV. THOMAS JACOB, - - Deerfield, Wis.
Grad. 3, 7, 15. *Takes* 8, 12, 13, 14, 16.

Other Students in Residence.

ALBERT, RAYMOND ANDREW, - - Lewisburgh, Ohio
Grad. 1, 2, 3, 4, 5, 6. *Takes* 7, 8, 9, 10, 11.
*ARENTZ, ALFRED HENRY, - - - Chicago, Ill.
Takes 1, 2, 6.
ASH, FRANK WELTY, - . - - Ada, Ohio
Grad. 1, 2, 3, 4, 5, 6. *Takes* 7, 8, 9, 10, 11.
†BJARNASON, JOHAUN, - - - Winnipeg, Man.
Takes 1, 2, 3, 4, 5, 6.
BREKKE, SJUR - - - - Red Wing, Minn.
Grad. 1, 2, 3, 4, 5, 6, 15. *Takes* 8, 12, 13, 14, 16.
BUSSARD, FRANKLIN WILBUR, - Germantown, Ohio
Grad. 1, 2, 3, 5, 6. *Takes* 7, 8, 9, 10, 11.
†CHRISTOPHERSON, SIGURDUR, - - Winnipeg, Man.
Takes 1, 2, 4, 5, 6.
DAHLE, MAGNUS LARSEN, - - Red Wing, Minn.
Takes 1, 2, 3, 12, 13, 15.
DANELL, KARL A., M. D., - - - Chicago, Ill.
Takes 1, 3, 4, 5, 6.
†DENNIG, CHARLES AUGUSTUS, - - - Erie, Pa.
Grad. 4, 5. *Takes* 1, 2, 3, 6.
DRAHN, WILLIAM JOHN, - - - Froelich, Iowa
Takes 2, 9, 12, 13, 15.
†FIMMELAND, ANDREW, - - - Volga, S. D.
Takes 1, 2, 4, 5, 6.
GEIGER, WILLIAM MELANCHTHON, - - Pillow, Pa.
Takes 1, 2, 4, 5, 6.
†HOLL, ADAM, - - - - Wapakoneta, Ohio
Takes 1, 2, 4, 5, 6.
*KOENIG, ALFRED G. E., - - - - Chicago, Ill.
Takes 1, 2, 3, 4, 5, 6.
MILLER, DAVID LEANDER, - - - Hickory, N. C.
Takes 1, 2, 3, 4, 5, 6.
MYERS, JOHN JOSIAH, - - - Reynoldsville, Pa.
Takes 1, 2, 3, 4, 5, 6.
†NAUMAUN, CHARLES ADOLPH, - - Chicago, Ill.
Takes 1, 2, 4, 5, 6.

---

*Not matriculated.
†Preparing for Matriculation Examination.

OSLUND, JOHN EDWARD, - - - Knapp, Minn.
Grad. 1, 2, 3, 4, 5, 6. *Takes* 7, 8, 9, 10, 11.
†READ, CHARLES ELLWOOD, - - Ringgold, Pa.
Takes 1, 2, 4, 5, 6.
ROTH, PAUL HOERLEIN, - - - Greenville, Pa.
Grad. 1, 2, 3, 4, 5, 6. *Takes* 7, 8, 9, 10, 11.
SANDSTEDT, HERMAN EMANUEL, - - Gowrie, Iowa
Grad. 1, 2, 3. *Takes* 4, 5, 6, 7, 8, 10, 11, 12.
SAPPENFIELD, ANDREW MELANCHTHON, - Olney, Ill.
Grad. 1, 2, 3, 4, 5, 6. *Takes* 7, 8, 9, 10, 11.
SHOGREN, PETER NATHANIEL, - - Chicago, Ill.
Grad. 1, 2, 3, 4, 5, 6. *Takes* 7, 8, 9, 10, 11.
SIGMOND, RICHARD OLE, - - - Ottawa, Ill.
Takes 1, 2, 3, 4, 5, 6.
†STAHLMAN, CALVIN ASH, - - - Ringgold, Pa.
Grad. 1, 4. *Takes* 2, 3, 6, 8, 9.
STIREWALT, MARTIN LUTHER, - - New Market, Va.
Grad. 2, 4. *Takes* 1, 3, 5, 6, 7, 8, 9, 10.
STOUGH, FREDERICK EARHART, - - Donegal, Pa.
Takes 1, 2, 3, 4, 5, 6.
STROUP, BRADY LEE, - - - Gastonia, N. C.
Grad. 1, 2, 3, 4, 5, 6. *Takes* 7, 8, 9, 10, 11.
TERVEHN, HENRY CALVIN, - - - Lewisburg, Ohio
Grad. 1, 2, 3. 4, 5, 6. *Takes* 7, 8, 9, 10, 11.
†THOMPSON, HENRY NICHOLAS, - - Rochelle, Ill.
Takes 1, 2, 3, 4, 5, 6.
WENNERMARK, HERMAN - - Minneapolis, Minn.
Takes 1, 2, 3, 4, 5, 6.
WHITE, CHARLES WESLEY, - - Zelienople, Pa.
Grad. 1, 2, 3, 4, 5, 6. *Takes* 7, 8, 9, 10, 11.
YEANY, NORMAN ASH, - - Shannondale, Pa.
Takes 1, 2, 3, 4, 5, 6.
YERGER, ORLANDO SASSAMAN, - - Allentown, Pa.
Takes 1, 2, 3, 4, 5, 6.

CORRESPONDENCE SCHOOL.‡

Post-Graduates who have received the Degree of S. T. B. or B. D.

1896

REV. ARTHUR F. HERTEL, A. M., S. T. B., Bunker Hill, Ill.

1897

REV. PRESTON A. LAURY, A. M., S. T. B., Marietta, Pa.
REV. W. M. REHRIG, A. M., PH. D., S. T. B., Mauch Chunk, Pa.

---

†Preparing for Matriculation Examination.

‡Non-resident pastors pursuing systematic theological studies after ordination. We have here enrolled only those who have made report of work done, and who are doing genuine work as far as their time permits. The numbers refer to the Post-Graduate course as given in this number of the RECORD. If any students do not find their names enrolled it is because no report of work done has lately been received. As soon as such report is handed in they will be enrolled again.

1898

REV. P. E. HENSGE, S. T. B., - - Maybee, Mich.
REV. J. H. SHEATSLEY, S. T. B., - - Delaware, Ohio

1899

REV. P. M. LINDEN, B. D., - - - Sweden
REV. J. PEDERSEN, B. D., - - - Yankton, S. D.

1900

REV. W. G. DRESSLER, B. D., - - Findlay, Ohio
REV. P. HOLLER, B. D., - - - Boston, Mass.
REV. W. M. KIBLER, B. D., Highlandtown, Baltimore, Md.

1901

REV. G. F. BIERMAN, A. M., B. D., PH. D., Birdsboro, Pa.
REV. ADOLPH HERMAN SCHMIDT, B. D., PH. D., Brooklyn, N.Y.

1902

REV. J. W. BALL, B. D., - - Kansas City, Mo.
REV. R. E. GOLLADAY, B. D., - - Baltimore, Md.
REV. P. J. HOH, B. D., - - Philadelphia, Pa.
REV. E. H. MUELLER, B. D., - - Narasaravupt, India
REV. R. A. SALZWEDEL, B. D., - - Warren, Ill.

1903

REV. ARMAND C. MILLER, B. D., - New York, N. Y.

1904.

REV. GEORGE GEBERT, B. D., - - Tamaqua, Pa.
REV. D. A. LOFGREN, D. D., - - Michigan City, Ind.
REV. H. A. MCCULLOUGH, B. D., - Mt. Pleasant, N. C.

Post-Graduate Students taking Correspondence Course,

1904–1905.

AASGARD, REV. J. A., - - - DeForest, Wis.
Takes 2, 6, 21.
BALL, REV. JESSE W., B. D., - - Lincoln, Neb.
Grad. 5, 7*a*, 7*d*, 7*e*, 11, 14, 19, 20. *Takes* 12, 21, 22.
BEHLER, REV. P. A., - - - - Perkasie, Pa.
Takes 1, 3.
BODIE, REV. N. D., - - - - Salisbury, N. C.
Takes 1.
BOETTCHER, REV. H., - - - Gibbon, Minn.
Takes 3, 5, 19.
BOORD, REV. J. A., - - - Morgantown, W. Va.
Grad. 1, 10, 11, 18. *Takes* 4, 8, 14.
BOULTON, REV. MERRELL, B. D., - Mishiwaka, Ind.
Takes 4, 18.
BUDDINGER, REV. D. H., - - - Bellegrove, Pa.
Takes 1, 2, 3, 4. 6, 18.
BUNGE, H., - - - - - Waverly, Iowa
Takes 1.

BUNGE, REV. W. H., - - - - Defiance, Ohio
Takes 6.
BRAEUER, REV. J. R., - - Jersey City Heights, N. J.
Grad. 5. *Takes* 3, 6, 12, 18.
BROWN, REV, C. L., - - - Kiemamoto, Japan
Takes 1, 7, 12, 16.
CLEMENS, REV. J. J., B. D., - - La Crosse, Wis.
Takes 4, 18.
DAEHLEN, REV. INGVALD, - - - Hankow, China
Takes 1, 2, 3, 10, 11, 12.
DALE, REV. W. H., - - - Williamsport, Pa.
Grad. 1. *Takes* 6, 22.
DIETZ, REV. J. C., - - - - Alexandria, Ind.
Takes 10, 12, 14, 16.
DRESSLER, REV. W. G., B. D., - - Findlay, Ohio
Grad. 1, 6, 7, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23.
Takes 2, 3, 4, 5, 8, 24.
ECKERT, REV. WM., - - - - Racine, Wis.
Grad. 4, 14. *Takes* 1, 9, 11, 12, 17, 19, 22.
FINCK, REV. W. J., - - - Anderson, Ind.
Grad. 1. *Takes* 3, 9, 21.
FLETT, REV. G. C., - - - - Farmingdale, Ill.
Takes 1, 4, 13, 14, 23.
FORSCHT, REV. A. C., PH. D., - - Fayetteville, Pa.
Takes 1.
GAENSSLE, REV. CARL, - - - Milwaukee, Wis.
Grad. 2, 5, 9, 23. *Takes* 3.
GEBERT, REV. GEO., B. D., - - Tamaqua, Pa.
Grad. 1, 2, 3, 6, 12, 14, 17, 21. *Takes* 5, 11.
HANKEY, REV. U. A., - - New Kensington, Pa.
Grad. 1, 6. *Takes* 3, 14, 18.
HARTELIUS, REV. H. F. H., - - Thorsby, Ala.
Grad. 3, 21. *Takes* 5, 8, 12.
HEGLAND, REV. EDWARD, - - - Sawyer, Wis.
Takes 1, 7*a*, 8, 14.
HEROLD, REV. J. S., - - - - Toledo, Ohio
Takes 6, 18, 22.
HETLAND, REV. JOHN, - - - Belmond, Iowa
Takes 1.
HILLERMAN, REV. G. H., - - - Redlands, Cal.
Takes 19.
HUFFARD, REV. J. A., - - - Luray, Va.
Grad. 12. *Takes* 6, 11, 14,
IVERSON, REV. A., - - - - Wilbur, Wash.
Takes
JOHNSON, REV. E., - - - - Milwaukee, Wis.
Takes 5, 6, 21.
KABELE, REV. G. P., - - - - Chicago, Ill.
Grad. 4. *Takes* 3, 7, 17.
KLINE, REV. H. C., - - - - Hamburg, Pa.
Takes 1, 4.
KOEHLER, REV. G., - - - Davenport, Wash.
Takes 1, 3, 6.
KOHLER, REV. F. W., - - - Rochester, Pa.
Takes 6.
KUHLMAN, REV. E. J. E., - - - Wapakoneta, O.
Takes 1.
LAMBERTUS, REV. J., - - - - Kewanee, Ill.
Grad. 3, 11, 14. *Takes* 6, 12, 18, 21.

LANG, REV. N. P., - - - - Sleepy Eye, Minn.
Takes 18.
LIPPARD, REV. C. K., B. D., - - - Saga, Japan
Takes 2, 3, 23.
MANNES, REV. A. M., - - - Beresford, S. Dak.
Takes 1.
MARKLEY, REV. A. B., - - - Mansfield, O.
Grad. 1, 6, 7*a*, 7*d*, 12, 14, 20. *Takes* 21.
MATTHEWS, REV. GOMER B., - - Lancaster, Pa.
Takes 1, 2, 4.
MAURER, REV. JACOB, - North Williamsburg, Ont.
Takes 1, 3.
MILLER, REV. C. LUTHER, - - Lexington, N. C.
Takes 6, 7, 16.
MILLER, REV. J. H., - - - - Lewisburgh, O.
Takes 1, 3, 4.
MITTERMAIER, REV. J., - - - Clintonville, Wis.
Grad. 1. *Takes* 2, 3, 4.
MORGAN, REV. C. I., - - - - Dalles, N. C.
Takes 4.
MORTVEDT, REV. A. O., - - - Red Wing, Minn.
Takes 1, 4, 6, 7, 9, 10, 18, 19.
MUELLER, REV. HEINRICH, - - - Syracuse, Neb.
Takes 1, 2, 6, 18.
OBERLAY, REV. FRANK C., - - Greenville, Pa.
Grad. 1, 3, 12, 18. *Takes* 2, 6, 9, 17, 19, 22.
PETERSON, REV. A. C. - - N. St. Paul, Minn.
Takes 3, 7, 12, 14.
RAMER, REV. A. L., PH. D., - - Scranton, Pa.
Grad. 5. *Takes* 1, 16, 17, 20.
REICHERT, REV. A. J., - - Red Wing, Minn.
Grad. 1, 6. *Takes* 3, 9, 14, 18.
RUPP, REV. J. C. F., - - - Morrisburg, Ont.
Grad. 5, 7. *Takes* 3, 4, 6, 20.
SAPPENFIELD, REV. JNO., - - - Corydon, Ind.
Takes 17.
SAYRE, REV. C. E., - - - - Boodie, Ill.
Takes 5, 11, 12, 14, 19.
SCHARDT, REV. F., - - - - Russellville, Mo.
Takes 3.
SCHIMMELPFENNING, REV. R., - - Glasgow, Kan.
Takes 14, 15, 17, 18, 19.
SCHINDEL, REV. J. J., - - - - Coplay, Pa.
Takes 3.
SCHULZ, REV. J. G., - - - - Erie, Pa.
Takes 1, 2, 22.
SHEPFER, REV. W. H., - - - Fultonham, O.
Takes 7, 17.
SIGMUND, REV. W. S., - - - Columbus, Ind.
Takes 2, 3, 4, 15, 21.
SMITH, REV. R. MORRIS, - - - Baden, Pa.
Grad. 20. *Takes* 1, 22.
SOLBERG, REV. C. O., B. D., - - - Chicago, Ill.
Grad. 18, 21. *Takes* 4, 14, 17.
SOX, REV. E. J., - - - Wrightwell, S. C.
Takes 1, 9, 14, 18, 19.
STACY, REV. C. G., - - - Grand Marais, Wis.
Takes 1, 2, 3.
SULLENBERGER, REV. J. K., - - - Quakake, Pa.
Takes 1, 4, 19.

THOMAS, REV. T. B., - - - - Altoona, Pa.
Grad. 1. *Takes* 22, 23.
TREXLER, REV. H. A., - - - Manning, N. C.
Grad. 1, 6, 9, 17, 18, 19. *Takes* 11, 23.
TRUMP, REV. S. L., - - - - Ricketts, Pa.
Takes 3.
WESSINGER, REV. J. C., - - - - Cid, N. C.
Takes 1, 9, 12.
WINTHER, REV. J. M. T. - - - - Saga, Japan
Takes 1.
WOLD, REV. O. R., - - - - Shanghai, China
Takes 3, 17, 21.
WOLFORD, REV. FRANK, - - - Middleburgh, N. Y.
Takes 1, 2.
ZIEMER, REV. ROBT., - - - - Altamont, Ill.
Grad. 1, 6. *Takes* 3, 12.

SUMMARY.

Resident Students	56
Non-Resident Students	80
Total	136

LUTHERAN SYNODS REPRESENTED.

Regular Students	16	Synods.
Non-Resident Students	19	Additional Synods.
	35	
General Council	9	Synods.
United Synod, South	4	"
General Synod	10	"
Synodical Conference	3	"
Independent Synods	9	"

COURSE OF STUDY.

1. In the presentation of courses of study a new arrangement has been adopted. The material offered to students does not largely differ from that of preceding years, except in the enrichment of courses in Home and Inner Missions and in Pedagogics.

2. In Theology we have some 30 distinct and systematic sciences, which may be distributed as follows:

I. *Exegetical Theology.*

1. Hebrew.
2. Aramaic.
3. N. T. Greek.
4. Biblical Geography.
5. Biblical Archæology.
6. Modern Excavations.
7. Biblical Canonics.
8. Textual Criticism.
9. Higher Criticism.
10. Bibl. Hermeneutics.
11. O. T. Exegesis.
12. N. T. Exegesis.

II. *Historical Theology.*

13. O. T. History.
14. N. T. History.
15. Bibl. Theol. of O. T.
16. Bibl. Theol. of N. T.
17. Church History.
18. History of Doctrines.
19. Patristics.
20. Symbolics.
21. Eccl. Archæology.

III. *Systematic Theology.*

22. Apologetics.
23. Dogmatics.
24. Ethics.

IV. *Practical Theology.*

25. Catechetics.
26. Pedagogics.
27. Diaconics.
28. Sociology.
29. Evangelistics.
30. Liturgics.
31. Homiletics.
32. Pastoral Theology.
33. Church Polity.

All these sciences are logically arranged so as to be comprised in 21 distinct and independent courses, and are offered and required either as Minors or Majors, for the degree of B. D. in the regular course of four years, as follows:

I. Regular Courses Offered for Resident Students.

First Year.

		Hours.
1.	Theological Encyclopædia	75
	a. Encyclopædia and Hermeneutics	50
	b. Biblical Geography and Antiquities	25
2.	New Testament Greek Junior	100
	a. N. T. Greek Prose, Syntax and Vocabulary. John.	50
	b. Gospel of Mark, with Harmony	25
	c. Acts. Translation and Exegesis	25
3.	Old Testament Hebrew Junior	100
	a. Hebrew Grammar	75
	b. Genesis I.-XVI.	25
4.	English Old Testament	75
	a. Old Testament History	25
	b. Old Testament Introduction	25
	c. Old Testament Theology	25
5.	English New Testament	75
	a. New Testament History	25
	b. New Testament Introduction	25
	c. New Testament Theology	25
6.	Elocution, Rhetoric, and Music	125
	a. Practical Homiletics	50
	b. Elocution and Voice Culture	50
	c. Rhetoric and Rhetorical Exercises	25

Second Year.

7.	Church History	125
8.	Catechetics and Pedagogics	75
	a. Catechetics	25
	b. History and Theory of Pedagogics	25
	c. General Pedagogics. Sunday School Work	25
9.	Evangelistics, Diaconics, Sociology	75
	a. History and Science of Foreign Missions	25
	b. Home and Inner Missions	25
	c. Sociology	25
10.	Greek Exegesis	75
	a. Rapid Reading of Pauline Epistles	25
	b. Textual Criticism and Galatians	25
	c. Romans	25
11.	Hebrew Exegesis	75
	a. Genesis and Exodus	25
	b. Messianic Passages in the O. T.	25
	c. Isaiah (40-66)	25

Third Year.

12.	Apologetics, Moral Philosophy, Christian Ethics	100
	a. Apologetics	25
	b. Moral Philosophy	25
	c. Christian Ethics	50

13.	Dogmatics		125
14.	Symbolics, Confessions, History of Dogmas		100
	a. Symbolics	25	
	b. Conservative Reformation	25	
	c. Book of Concord	25	
	d. History of Dogmas	25	
15.	Homiletics		75
	a. History and Theory of Preaching	25	
	b. Practical Homiletics	25	
	c. Elocution	25	
16.	Pastoral Theology, Liturgics, Church Polity		75
	a. Pastoral Theology	25	
	b. History and Theory of Liturgics	15	
	c. The Ministerial Acts	10	
	d. Christian Archæology	15	
	e. Ecclesiastical Architecture	5	
	f. Church Polity	5	

Fourth Year.

The first *sixteen courses are required for graduation.* After graduation in these sixteen the five following courses must hereafter be taken for the degree of *Baccalaureus Divinitatis*, and students preparing for this degree must be in residence. These courses are not open to students who are not graduates of this Seminary, or of a Seminary of acknowledged standing.

17.	Apologetics and Comparative Religions		75
	a. Apologetics	50	
	b. Comparative Religions	25	
18.	History of Philosophy and One System		75
	a. History of Philosophy	50	
	b. One Philosophical System (elective)	25	
19.	Hebrew Exegesis		75
	a. Rapid Reading	25	
	b. Zechariah	25	
	c. Haggai and Malachi	25	
20.	Greek Exegesis		75
	a. Ephesians	25	
	b. Hebrews	25	
	c. General Epistles	25	
21.	Theological Literature		75

3. The aim is to encourage young men to prepare themselves most thoroughly before entering the Seminary, and then to give them the best ministerial training on the highest possible plane. The plan in view implies four years work, on the part of a college or university graduate, for the degree of B. D., and the whole course is recommended to gifted and ripe students. The first sixteen courses can be completed in three years, but the Faculty earnestly advises students who have charge of churches to take four years to cover the regular three years course, and five for the degree of B. D.

4. The standard of educational preparation is that of collegiate graduation. Exceptions can be made only where the student is advanced in years, and when maturity of character and practical experience in teaching and church work in part compensate for the lack of technical education, but no student will be graduated before he has satisfied all the requirements laid down for *Matriculation Examination.*

5. Students preparing themselves in the various colleges and Church institutions for entrance to this Theological Seminary are urged to pay special attention 1) to *Mathematics*, as it affords the test of the mind's demonstrative power; 2) to *History* (Ancient, Mediæval, and Modern); 3) to the classic languages (especially *Greek*); 4) to *German* (for the Theologian a matter of absolute necessity); 5) to the Natural Sciences (Physics, Physiology, Chemistry), especially *Geology* and *Astronomy*, for these sciences are very valuable in the department of Apologetics; 6) to *Psychology;* 7) to *Logic;* 8) to *Moral Philosophy;* 9) to Biographical *History of Philosophy;* 10) to *English Rhetoric*, and *Literature* in general.

6. As many of our Church Institutions are using two living languages in instruction, and some subjects cannot be so fully taught as may be desirable, and as it is possible to graduate in some of our colleges and State Institutions without a knowl-

edge of Greek,—and as it is very important that all future ministers of the English Lutheran Church should be thoroughly grounded in such elementary studies,—the following courses *are offered separately* from theological work,and unless a student gets credit for these subjects at entrance, the following subjects must be taken, in addition to regular theological work, and no one will be graduated unless he has passed satisfactory examinations.

A *Minor* (M.) is equivalent to 25 hours of recitations;
a *Major* (Mj.) equal to two minors, to 50 hours; and
a *Double Major* (*DMj.*), to 100 hours.

PRESCRIBED PRELIMINARY STUDIES.

1. English and Composition (Course I.). Mj.
2. Advanced English and Rhetoric (Course II.). Mj.
3. Higher English and Paragraph Writing (Course III.). Mj.
4. Ancient History. Mj.
5. General History. Mj.
6. Greek. DMj.
7. Geology. M.
8. Astronomy. M.
9. Psychology. M.
10. Logic. M.
11. Biographical History of Philosophy. M.

7. The following subjects, if they have not been covered by students in their Collegiate studies, can be read and studied during the Summer vacations, and students are urged to read these works.

1. English Prose.

Bacon, *Essays;* Jeremy Taylor, *Holy Living;* Goldsmith, *Vicar of Wakefield;* Addison, *Sir Roger de Coverley's* Papers; Ruskin, *Sesame and Lilies, Præterita.*

2. American Prose.

Irving, *Sketch Book;* Webster, *Select Speeches;* Hawthorne, *The Marble Faun;* Holmes, *The Autocrat of the Breakfast Table;* Lowell, *Among My Books.*

3. English Poetry.

Spenser, *The Faerie Queene;* Shakespeare, *Ham-*

let, King Lear, Julius Cæsar, Merchant of Venice; Milton, *Paradise Lost;* Tennyson, *Idylls of the King;* Browning, *Saul, An Epistle, A Death in the Desert, Bishop Blougram's Apology.*

4. American Poetry.

Longfellow, *Evangeline, The Courtship of Miles Standish, Hiawatha.*

5. Latin Prose in English.

Cicero, *Select Orations, On Duties, On Old Age, On Friendship.*

6. Latin Poetry in English.

Dryden, *Vergil's Æneid;* Horace, *Epistles.*

7. Greek Prose in English.

Plato, *The Apology of Socrates, Phædo, The Republic;* Plutarch, *Lives* (selection).

8. Greek Poetry in English.

Bryant or Pope, *Iliad;* Æschylus, *Prometheus Bound;* Sophocles, *Antigone, Electra;* Euripides, *Alcestis, Medea.*

9. German Poetry in English.

Bayard Taylor, *Goethe's Faust.*

10. Italian Poetry in English.

Cary or Longfellow, *Dante's Divina Commedia.*

11. French Prose in English.

Pascal, *Thoughts;* Fénelon, *Telemachus.*

8. The following subjects must be covered by students during their connection with this institution, but can be finished during the Summer vacations, but students must earn credits for each subject before they will be graduated.

1. Reading of the English Old Testament. Mj.
2. Reading of the English New Testament. Mj.
3. Farrar's Life of Christ. Mj.
4. Conybeare & Howson's Life of Paul. Mj.

(The above four Courses to be finished, if possible, before the second year's work is taken up.)

5. The *Book of Concord.* Mj.
6. Krauth's *Conservative Reformation.* Mj.

(Courses 5 and 6 to be finished, if possible, before the third year's work is taken up.)

7. Reading of the Greek New Testament. DMj.
8. Krauth's *Conservative Reformation.* M.

9. Koestlin, *Theology of Luther.* (Thesis). Mj.

(Courses 7, 8 and 9 are required for graduation with the degree of B. D.)

9. Analysis of Courses Required for the degree of B. D. in the form of *Minors.* A Minor (M) is equivalent to 25 hours.

I. *Exegetical Theology.*

1, 2.	Theological Encyclopædia.	
1.	Exeg. Theol. and Hermeneutics.	M. 25.
2.	Hist., Syst., and Pract. Theology.	M. 25.
3.	Biblical Geography and Archæology.	M. 25.
4.	N. T. Greek Method and John. 2	M. 50.
5.	Greek Harmony and Mark.	M. 25.
6.	Acts, Greek and English. (Gr. Synt.)	M. 25.
7.	Pauline Epistles in Greek and English.	M. 25.
8.	Textual Criticism and Galatians.	M. 25.
9.	Romans. Greek and English.	M. 25.
10.	Colossians and Ephesians. (Greek.)	M. 25.
11.	Hebrews. Greek and English.	M. 25.
12.	1 and 2 Cor. Greek and English.	M. 25.
13.	Pastoral Epistles. Greek and English.	M. 25.
14.	General Epistles. " "	M. 25.
15.	Revelation. " "	M. 25.
16.	O. T. Introduction.	M. 25.
17.	N. T. Introduction.	M. 25.
18.	Messianic Prophecies in English.	M. 25.
19.	Hebrew Gram. and Gen. I-XVI. 4	M. 100.
20.	Genesis and Exodus. Heb. & Eng.	M. 25.
21.	Isaiah 40-66. Heb. & Eng.	M. 25.
22.	Amos, Jonah, Nahum. Heb. & Eng.	M. 25.
23.	Higher Criticism. Selections from Deut., Job, Psalms, Isaiah, Daniel and Zechariah.	M. 25.
24.	Job, Psalms, Proverbs.	M. 25.
25.	Haggai, Zechariah, Malachi.	M. 25.
26.	Biblical Aramaic and Daniel.	M. 25.

[All these subjects are required for graduation, with the exception of *Greek*, in which only *seven* Minors are required (courses 4, 5, 6, 7, 8, 9), and of *Hebrew*, in which only *six* Minors are required

(courses 19, 20, 21). For the degree of B. D., in *Greek*, *ten* Minors are required (any *three* additional of courses 10, 11, 12, 13, 14, 15, which are so far elective), and in *Hebrew*, *eight* Minors are required (any two additional of courses 20, 21, 22, 23, 24, 25, 26, which are so far elective). To graduate, therefore, a student must receive credit in 19 Minors out of the 30 offered in Exegetical Theology, and for the degree of B. D. 24 Minors, or their equivalent are required.]

II. *Historical Theology.*

27. O. T. History. M. 25.
28. Biblical Theology of O. T. M. 25.
29. N. T. History. M. 25.
30. Biblical Theology of N. T. M. 25.
31-35. Church History. 5 M. 125.
  31. Ancient Period. 1-590 A. D. M. 25.
  32. Mediæval Period. 590-1517. M. 25.
  33. Reformation Period. 1517-1648. M. 25.
  34. Mod. Ch. History. 1648-1900. M. 25.
  35. Lutheran Church in U. S. M. 25.
36. Symbolics. M. 25.
    1. Historical. 10.
    2. Comparative. 15.
37. Lutheran Confessions. M. 25.
38. Introduction of Dogmatics. M. 25.
39. History of Dogmas. M. 25.
40. History of Preaching. M. 25.
41. Christian Archæology. M. 25.
    1. Christian Art. 5.
    2. Ch. Architecture. 5.
    3. Ch. Worship. 5.
    4. Ch. Life. 5.
    5. Church Polity. 5.

[These 15 Minors, offered in Historical Theology, are required for graduation.]

III. *Systematic Theology.*

42-45. Apologetics. 4 M. 100.
  42. General Apologetics. M. 25.

43. Special Apologetics. M. 25.
44. Philosophical Apologetics. M. 25.
45. Comparative Religions. M. 25.
46. Christian Ethics. 2 M. 50.
47-51. Dogmatics. 5 M. 125.
47. Theologia. M. 25.
48. Anthropology and Christology. M. 25.
49. Soteriology. M. 25.
50. Pneumatology. M. 25.
51. Ecclesiology and Eschatology. M. 25.
52. Koestlin's Theology of Luther. M. 25.
53. Theological Encyclopaedia. M. 25.

[Of the 13 Minors offered in Systematic Theology, *eight* (including courses 42, 46, 47, 48, 49, 50, 51) are required for graduation, and for the degree of B. D. courses 43, 44, 45, 47, 51, 52, 53 or their equivalent.]

IV. *Practical Theology.*

54. Rhetoric. M. 25.
55. Catechetics. M. 25.
56. Pedagogics. 2M. 50.
57. Inner and Home Missions. M. 25.
58. Sociology. M. 25.
59. Foreign Missions. M. 25.
60. Liturgics. M. 25.
61. Pastoral Theology. M. 25.
62. Preliminary Homiletics. M. 25.
63. Practical Homiletics. M. 25.
64. Sermonic Criticism. 3M. 75.
65. Conference. 3M. 75.
66. Elocution and Voice Culture. 3M. 75.
67. Music. 3M. 75.

[These 23 Minors offered in Practical Theology are required for graduation.]

V. *Philosophical.*

68. Introduction to Philosophy. M. 25.
69. Philosophical Ethics. M. 25.
70. History of Philosophy. 2M. 50.
71. One Philosophical System. M. 25.

[Of the five Minors offered in Philosophy, course 69 is required for graduation, and all *five* (or their equivalents) are required for the degree of B. D.

10. *Summary.*

1. To *graduate* the student must get credits for 66 Minors, distributed as follows: Exegetical, 19; Historical, 15; Systematic, 8; Practical, 23; Philosophical, 1. This is equal to 1650 hours for three years work, averaging 550 hours each year, about 22 hours weekly, but this includes all Practical Exercises, Sermons, Conference, Elocution, and Music, equal to 300 hours, averaging four hours weekly, for three years, for which hitherto no credits have been given.

2. For the degree of B. D. 80 Minors are required, distributed as follows: Exegetical, 24; Historical, 15; Systematic, 13; Practical, 23; Philosophical, 5. This is equal to 2000 hours for four years work, or 500 hours each year, averaging 20 hours weekly, including all Practical Exercises of every kind.

3. Pastors and Post-graduate students *in residence*, not candidates for a degree, may pursue any of the courses which they may elect.

4. It is possible for a College graduate to pass the examinations and get credits for 66 Minors, and graduate in all the regular courses, in three years.

5. To obtain the degree of B. D. it will require four years.

6. An advanced student of theology, who has taken part of a theological course at other Institutions, will receive credits for work already done.

7. The Courses leading to the degree of B. D. are open to graduates of Seminaries of acknowledged standing, and can be taken *in residence* in one year. To graduate with the degree of B. D. the candidate must receive credits in 20 Courses as follows:

3 Minors in *Greek Exegesis* (elective from 5-15);

2 Minors in Hebrew Exegesis (elective from 20-26);

3 Minors in Apologetics (elective from 42-45);

8 Minors in Dogmatics (38, 47-53);
4 Minors in Philosophy (68, 70, 71).

Arrangement of Courses.

1. For the sake of convenience the Seminary year of seven months (Oct.-April) is divided into three quarters (Fall, Winter and Spring), including five terms (1) Oct.-Nov. 10; 2) Nov. 10-Dec. 22; 3) Jan. 2-Feb. 7; 4) Feb. 7-Mar. 15; 5) Mar. 15-April 25). In each term there are five weeks of solid work, covering 25 days, and 25 hours' instruction in a subject, if the subject is taken daily. At the close of the Fall quarter (second term), there will be time for the Preliminary Examinations, and at the close of the Spring quarter (fifth term), for the Final Examinations.

2. Most of the subjects, for pedagogical reasons, are offered daily, and thus a Minor of 25 hours will be covered in one term of five weeks. In a few instances, for the sake of convenience, and partly for pedagogical reasons, a subject will be offered only one hour weekly, and in this case a Minor of 25 hours extends throughout the whole year of five terms.

First Year's Work.

One hour weekly in the following courses, extending throughout the whole year, each subject receiving credit as a *Minor.*

2.	Biblical Geography and Archæology.	M.25.
16.	Old Testament Introduction.	M. 25.
29.	New Testament History.	M. 25.
54.	Rhetoric.	M. 25.
62.	Preliminary Homiletics.	M. 25.
64.	Sermonic Criticism.	M. 25.
65.	Conference.	M. 25.
66.	Elocution.	M. 25.
67.	Music.	M. 25.

First Term. (*First* five weeks daily.)

4.	N. T. Greek and John.	M. 25.

19. Hebrew Grammar and Gen. 1. M. 20.
27. Old Testament History. M. 25.

Second Term. (*Five weeks* preceding Dec. 15th.)

4. N. T. Greek and John. M. 25.
19. Hebrew Grammar and Gen. 2. M. 25.
28. Old Testament Theology. M. 25.

Third Term. (Five weeks beginning Jan. 2.)

1. Exeg. Theology and Hermeneutics. M. 25.
5. Greek Harmony and Mark M. 25.
19. Hebrew Grammar and Genesis. M. 20.

Fourth Term. (Five weeks beginning Feb. 7.)

6. Acts. Greek and English M. 25.
17. N. T. Introduction. M. 25.
19. Hebrew Grammar and Genesis. M. 20.

Fifth Term. (Five weeks beginning Mar. 15.)

2. Hist., Syst. and Practical Theol. M. 25.
19. Hebrew Grammar and Genesis. M. 20.
30. Biblical Theology of N. T. M. 25.

In all 23 Minors, averaging 23 hours weekly, including all subjects and hours, save Matins and Vespers.

SECOND YEAR'S WORK.

One hour weekly in the following Courses, extending throughout the whole year, each subject receiving credit as a *Minor*.

18. Messianic Prophecies in English. M. 25.
21. Isaiah (40-66) Hebrew and English. M.25.
56. History and Theory of Pedagogics. M. 25.
64. Sermonic Criticism. M. 25.
65. Conference. M. 25.
66. Elocution. M. 25.
67. Music. M. 25.

First Term.

20. Genesis and Exodus. Heb. and Eng. M. 25.
31. Ancient Church History. M. 25.
57. Inner and Home Missions. M. 25.

Second Term.

7. Pauline Epistles, Greek and English. M. 25.
32. Mediæval Church History. M. 25.
56. General Pedagogics. M. 25.

Third Term.

8. Textual Criticism and Galatians. M. 25.
33. History of the Reformation Period. M. 25.
55. Catechetics. M. 25.

Fourth Term.

9. Romans. Greek and English. M. 25.
34. Modern Church History. M. 25.
58. Sociology. M. 25.

Fifth Term.

35. Lutheran Church in U. S. M. 25.
59. Foreign Missions. M. 25.
69. Philosophical Ethics. M. 25.

In all 22 Minors, averaging 22 hours weekly.

THIRD YEAR'S WORK.

One hour weekly in the following Courses, extending throughout the whole year, each subject receiving credit as a *Minor*.

61. Pastoral Theology. M. 25.
63. Practical Homiletics. M. 25.
64. Sermonic Criticism. M. 25.
65. Conference. M. 25.
66. Elocution. M. 25.
67. Music. M. 25.

First Term.

36. Symbolics. M. 25.
38. Introduction to Dogmatics. M. 25.
47. Theologia. M. 25.

Second Term.

37. Lutheran Confessions. M. 25.
42. General Apologetics. M. 25.
48. Anthropology and Christology. M. 25.

Third Term.

39.	History of Dogmas.	M. 25.
46.	General Ethics.	M. 25.
49.	Soteriology.	M. 25.

Fourth Term.

41.	Christian Archæology.	M. 25.
46.	Individual and Social Ethics.	M. 25.
50.	Pneumatology.	M. 25.

Fifth Term.

40.	History of Preaching.	M. 25.
51.	Ecclesiology and Eschatology.	M. 25.
60.	Liturgics.	M. 25.

In all 21 Minors, averaging 21 hours weekly.

FOURTH YEAR'S WORK.

One hour weekly in the following Courses, extending throughout the whole year, each subject receiving credit as a *Minor.*

22.	Amos, Jonah, Nahum. (Elective.)	M. 25.
68.	Introduction to Philosophy.	M. 25.
70.	Ancient and Mediæval Philosophy.	M. 25.
70.	Modern Philosophy.	M. 25.
71.	One Philosophical System.	M. 25.

First Term.

10.	Greek Exegesis. (Elective.)	M. 25.
38.	Introduction to Dogmatics.	M. 25.
47.	Theologia.	M. 25.

Second Term.

11.	Greek Exegesis. (Elective.)	M. 25.
23.	Higher Criticism of O. T.	M. 25.
48.	Anthropology and Christology.	M. 25.

Third Term.

12.	Greek Exegesis. (Elective.)	M. 25.
44.	Philosophical Apologetics.	M. 25.
49.	Soteriology.	M. 25.

Fourth Term.

43.	Special Apologetics.	M. 25.
50.	Pneumatology.	M. 25.
53.	Theological Encyclopædia.	M. 25.

Fifth Term.

45.	Comparative Religions.	M. 25.
51.	Ecclesiology and Eschatology.	M. 25.
52.	Kœstlin, Luther's Theology.	M. 25.

In all 20 Minors, not including Practical Exercises.

II.—Post-Graduate Courses for Non-Resident Pastors.

I. *Exegetical Theology.*

1. Theological Encyclopædia.
2. Hebrew and Old Testament Exegesis.
3. Greek and New Testament Exegesis.
4. English Bible.
5. Introduction, Higher and Textual Criticism.

II. *Historical Theology.*

6. Church History and Christian Archæology.
7. Special Periods of Church History.
8. Patristics (Greek, Latin, English, or German).
9. Symbolics and Confessions.
10. History of Dogmas.

III. *Systematic Theology.*

11. Apologetics.
12. Moral Philosophy and Christian Ethics.
13. Biblical Theology.
14. Dogmatics (English).
15. Dogmatics (German, Scandinavian or Latin).

IV. *Practical Theology.*

16. Christian Art and Architecture.
17. Catechetics, Evangelistics, and Diaconics.
18. Homiletics and Sacred Oratory.
19. Pastoral Theology.
20. Liturgics and Church Polity.

V. *Philosophy.*

21. History of Philosophy and one System.
22. Psychology and Logic.
23. Comparative Religions.
24. Rational Theism.

GENERAL INFORMATION.

The aim of this Seminary is to furnish the best equipment attainable, intellectually, morally and practically, for the ministerial office in the Evangelical Lutheran Church. We call special attention to the following:

I. Separate Organization of the Subjects of Study.

All the sciences included in theology are logically arranged so as to be comprised in twenty-one distinct and independent courses.

The whole Seminary Course, for regular graduation without a degree of B. D., covers 1,650 hours, or 550 hours yearly for three years, and 2,000 hours (four years) for the degree of B. D., allowing twenty-five weeks in a year for regular study, excluding two weeks of examinations and all holidays, averaging attendance at twenty recitations and lectures weekly.

II. Each Subject is completed in One Year.

The *Course* in each of the twenty-one schools or departments is completed in one year, and each *subject*, except Greek and Hebrew, in five weeks.

A graduate from another Theological Seminary (not seeking a degree) or a pastor who wishes to take up special studies without reference to a degree, may thus enter this Seminary for a single year and take up any of the Courses he may select (five or six) and graduate in each Course thus selected.

Regular students who expect to graduate from this Seminary are advised to take up the courses in the logical and natural order, as they are arranged by years.

III. A Systematic and Scientific Study of the English Bible.

Three hours weekly are devoted each year to the special study of the English Bible. This is separate and distinct from all time devoted to Biblical Introduction and History.

EXPENSES.

No charge is made for tuition and room rent, but a contingent fee of $15, about fifty cents weekly, is charged for incidental expenses. Good boarding can be obtained at $2.50 a week, the students having formed a co-operative club. Books and stationery will cost about $25 to $30 each year, according to the studies pursued.

A student can, with economy, meet all his necessary expenses, board, washing and books included, with $150.

SEMINARY YEAR AND VACATION.

There is really but one session, which begins on the first Thursday of October, and closes with public exercises in one of the Lutheran churches of the city on the last Wednesday in April. No public recitations or lectures, however, are held during ten days at Christmas, and during two days at Easter, the students then being expected to prepare for their examinations. It is of the utmost importance that students be present on the opening day of the session. Introductory lectures are delivered on that day by the professors, and the course in each of the schools begins immediately.

CITY MISSIONARY WORK.

Chicago is one of the greatest missionary centers of the Lutheran Church. Students of various nationalities will find opportunity to do missionary work among their own people.

This Seminary, in the providence of God, hopes to aid in solving the great problem of our Church in providing for the carrying on of the work of home and inner missions here in the city of Chicago. There is no Lutheran Seminary in the world where students can receive a more practical training in direct experimental Christian work.

The great needs of missionary work in Chicago also providentially gives the Chicago Lutheran

Theological Seminary an opportunity which is not possessed by any other Lutheran Seminary, of solving the most difficult problem that meets us in the question of ministerial education—"How to assist young men, having no means of their own, in preparing for this ministry."

The solution is this:

1. Every student who needs help must earn his own way, as every worthy man is willing to do.

2. He does this by engaging in practical Church work, under direction of the Faculty, for which he is entitled to a fair remuneration.

3. In order to make this plan as effective and far-reaching as possible, such remuneration for missionary work or Church work done shall not exceed $100 yearly.

4. In order to further this cause, the Board of Directors has adopted the following articles in the Constitution of the Seminary:

1. "The Board may establish fellowships, clerkships and scholarships for the pecuniary assistance of students during their theological course, and to this end, solicit legacies and donations; but the benefit of such fellowships, etc., shall be awarded by the Executive Committee, and only to such applicants as upon thorough examination by the Faculty or Board of Instruction are found possessed of good physical constitution, settled Christian character, proper natural gifts, and the necessary preliminary education, to which the Faculty shall certify."

ANNUAL GIFTS.

To carry forward this important work we need not only the prayers, but also the offerings of our people. We have such confidence in God and in the blessed fruits resulting from this method of aiding students *to help themselves*, that we feel assured the Church will furnish the means to carry on the work.

Every $100 devoted to this object will accomplish a double purpose:

1. It aids a deserving student to support himself, so that he maintains his independence, and—

2. It aids the Lutheran Mission work in Chicago to the same extent.

FELLOWSHIPS AND CLERKSHIPS.

The *regulations* concerning Fellowships, Clerkships and Scholarships, at present in force, are given in Art. IX. of the By-Laws.

AVAILABLE FUNDS.

The funds at present available for these purposes are:

1. The *Charles Sydney Passavant Foundation*, instituted in 1894, by Mrs. Jane R. Passavant in honor and as a memorial of her husband, consisting of the sum of $5,000, the interest of which is forever to be used to assist at least three deserving students each year.

2. The *Oliver P. Boord Foundation*, instituted in 1894 by Mrs. Johanna P. Boord, in honor and as a memorial of her son, consisting of the sum of $1,000, the interest of which is yearly to be used to assist a deserving student; 1) willing to work in the field of Home Missions, and 2) who does not use tobacco in any form.

3. The *Henry Jarecki Foundation*, instituted in 1897 by Mrs. Elizabeth Jarecki, in honor and as a memorial of her husband, consisting of the sum of $10,000, of which sum, however, only $7,500 is at present bearing interest, the remaining $2,500, at her request, being used by the Seminary until the Seminary is able to restore it to the Fund.

4. The *Oscar A. Smith Memorial Fund*, instituted in 1898 by Mr. and Mrs. C. A. Smith, in honor and as a memorial of their son, consisting of the sum of $1,000, the interest of which is yearly to be used for the assistance of the education of some worthy young man for the ministry in the Chicago Lutheran Seminary.

5. The *Rebecca Stetler Fund* instituted in 1903,

consisting of $1,000, the interest of which is yearly to be used in decorating and keeping in order the *grounds* of the Institution.

FELLOWSHIPS AND CLERKSHIPS.

During the year 1904-1905 there were awarded by the Executive Committee *nineteen Clerkships.*

1. The *Oscar A. Smith Clerkship* to H. Wennemark for services to Seminary.
2. The *Oliver P. Boord Clerkship* to B. L. Stroup for Missionary Services in Chicago.
3. The *Charles Sydney Passavant Clerkship* to W. I. Eck for Missionary Services at Aurora, Ill.
4. The *Charles Sydney Passavant Clerkship* to C. W. White for Services in Chicago Missions.
5. The *Henry Jarecki Clerkship* to F. E. Stough for Missionary Services in Chicago.
6. The *James K. Mosser Clerkship* to J. Bjarnason for Services to Seminary.
7. The *James K. Mosser Clerkship* to S. S. Christopherson for Services to Seminary.
8. The *Clerkship* supported by *St. John's English Lutheran Church of Phil'a* (Rev. E. S. Sibole, D. D., Pastor), to D. L. Miller for Services to Seminary.
9. The *A. C. Albrecht Clerkship* to A. J. Stirewalt for Services to Seminary.
10. The *John C. Hager Clerkship* to John Myers for Missionary Services in Chicago.
11. The *James K. Mosser Clerkship* to P. H. Roth for Mission Work at Aurora.
12. The *J. P. Weyerhaeuser Clerkship* to C. A. Naumann for Services to Seminary.
13. The *Henry Jarecki Clerkship* to W. J. Drahn for Missionary Services in Chicago.
14. The *Charles Sydney Passavant Clerkship* to Adam Holl for Services to Seminary.
15. The *Henry Jarecki Clerkship* to C. A. Dennig for Missionary Services in Cedarburg, Wis.
16. The *Germantown (Ohio) Clerkship* (Rev. A. F. Siebert, Pastor), to F. W. Bussard for Services to Seminary.
17. The *Rebecca Stetler Clerkship* to M. L. Stirewalt for Services to Seminary.
18. The *Henry Jarecki Clerkship* to C. A. Stahlman for Services to Seminary.
19. The *Henry Jarecki Clerkship* to Orlando S. Yerger, for Services to Seminary.

INSTRUCTORSHIP.

The pastor and congregation of the English Lutheran Church at Fort Wayne, Ind., Rev. Samuel Wagenhalls, D. D., *Pastor*, have regularly, during the last eight years supported an *Instructorship* of the value of $400 yearly. Are there not some other congregations willing to do the same?

SPECIAL FUND.

The George G. Beck Fund was instituted in 1903 by Mrs. Maria Louise Beck and Mrs. Julia Beck Fromlet, of Lancaster, Ohio, in honor and as a memorial of their family, and at present consists of $1,500, which is to be increased, and is to be used for such purposes as may be designated in the future by the donors.

SEMINARY LIBRARY.

The Library originated with the Rev. George E. Titzel Memorial Fund of $600, presented through Messrs. Lewis Trauger and the Hon. George F. Huff, by Zion's Evangelical Lutheran Church, of Greensburg, Pa., in loving memory of their deceased pastor. Donations have also been received in money and books from friends, and from publishers in this country and in England. Over 2,000 volumes have been carefully selected for a reference library, and the library contains now about 7,000 volumes.

Additions to the library, whether by the donation of books, or the contribution of money to purchase them, will be thankfully received. As the plan and method of study pursued in this Seminary requires a great deal of research on the part of the students, a large library will be absolutely necessary, and one that contains the best modern works of theology in all departments. We need a special fund of $5,000 for the purchase of the best modern works in German and English. Among the benefactors during the past year we would especially mention W. F. Fox, Esq., of Chicago, and the Hon. John F. Betz of Philadelphia.

The following Rules and Regulations governing the Library have been adopted by the Executive Committee:

1. The Faculty shall from time to time appoint a Librarian, who under the general superintendence of the President, shall have personal charge of the Library, and see that all rules and regulations concerning it are duly observed.

2. The President of the Seminary, with the concurrence of the Faculty, may appoint Assistant Librarians from among the students, who shall act under his and the Librarian's direction in all matters relating to the Library.

TO OUR FRIENDS.

We wish to thank the many kind friends who by their gracious gifts have enabled the Board of Directors to carry on their work. All of the Professors who have come in contact with you wish to thank you for your kind reception of them and the encouragement you have given them. We need your sympathy, your prayers, and the offerings of all those who are interested in the development of our great Western field.

You are aware that adequate endowments for our Lutheran schools are not the rule, but the exception. We are a Church of the people and most of our people have but limited means. Our strength lies not with the few who can contribute thousands of dollars, but with the thousands who can give only a few dollars yearly. There can be no doubt about the readiness of our people to respond if a worthy cause can be brought home to their hearts in such a way as to awaken their interest.

As a guide to those who have at heart the welfare of the Seminary, and who may ask for what purposes their offerings and co-operation are requested, attention is respectfully called to the following particulars:

I. Help for Worthy Students.

After careful examination, worthy and capable young men who need assistance for the prosecution of their studies will receive aid for work done.

They will be directed in the mission, school, or other church work for which they are found qualified; and their necessary expenses in whole or in part will be provided for.

A contribution of $2,000 will provide a scholarship, exhibition, or clerkship, from which the necessary annual expenses for one student can be furnished.

II. The Seminary Library.

Of the best books the library can never have too many. They are a perpetual help to the earnest student.

III. The Current Expense Account.

The yearly outlay for heating, lighting, janitor services, etc., etc., is large and most necessary for the comfort and efficient work of students and instructors.

IV. Lectureship Foundations.

The sum of $5,000 would endow such a foundation, and secure annually a course of lectures on topics of special interest and importance.

V. Professorships in Theology.

How better could one "honor the Lord with his substance" than by establishing an important chair in a theological seminary? Such an investment will work forever for the glory of our Lord and for the highest good of men.

VI. Additional Buildings.

A building for the library, a separate chapel, special lecture rooms,—to provide either of these would be a blessed useful work.

The officers of the institution will rejoice to correspond with any one who may think or plan to render the Seminary substantial help for any purpose.

THE SEMINARY AID SOCIETY.

The blessings which have thus far marked the development of our Seminary have been such as to awaken great hopes for its future, and we are constrained to believe that in bringing the cause of this Seminary to your attention we are only asking you to consider and aid a manifest work of God.

Contributions may be sent through your pastor or directly to—

Prof. R. F. Weidner, President,
1311 Sheffield Ave., Chicago, Ill.,

Or to *Rev. H. W. Roth, D. D., Treasurer,*
94 College Ave., Greenville, Pa.

Or to *Rev. G. F. Gehr,*
1313 Waveland Ave., Chicago, Ill.

FORM OF BEQUEST.

The hope is entertained that many will be disposed to make bequests for the furtherance of the objects of this Seminary. A form is herewith given:

I herewith give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois," the sum of —— (or that certain parcel and tract of Land, etc.,) to be applied by the Directors to the purposes of said Seminary.

Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.

SPECIAL OFFER AT 50% DISCOUNT

The Lutheran Commentary

By Scholars of the Lutheran Church in the U. S.

Under the Editorial Charge of HENRY EYSTER JACOBS, D. D., LL. D.

SPECIAL OFFER

The price of this set has heretofore been Eighteen Dollars, but for a limited time we will accept orders for the

Complete Set, 6 Volumes Bound in Cloth, for

$9.00

and subscribers may pay for the set in **MONTHLY INSTALLMENTS of ONE DOLLAR.**

The books are printed on fine paper, and bound in cloth, stamped in gold, The set will be sent by express or freight as requested, the charges for transportation to be paid by the purchaser. In every point of manufacture—typography, paper and binding—the set is absolutely first-class.

THE LUTHERAN COMMENTARY

Comprises six volumes of about eight hundred pages each, and incorporates the text of the revised version.

The work fills an intermediate position between scientific and popular exposition. It does not enter into the discussion of critical questions, but seeks to present results. It is adapted to the wants of pastors, and is especially valuable to intelligent laymen and Sunday-school teachers.

VOL. I, MATTHEW. By the late Prof. C. F. Schaeffer, D. D., Professor in the Lutheran Seminaries at Columbus, Gettysburg and Philadelphia; translator of Kurtz's Sacred History, and the volume on Acts (Am. Ed. Lange's Commentary).

VOL. II. MARK. By Rev. J. A. W. Haas, B. D., New York.

LUKE. By the late Prof. H. L. Baugher, D. D., Professor of the Greek Language and Literature, Pennsylvania College, Gettysburg, Pa., and Professor of N. T. Exegesis in Theol. Seminary, Gettysburg.

VOL. III. JOHN. By Prof. A. Spaeth, D. D., LL. D., Professor of Hermeneutics and N. T. Exegesis, Lutheran Seminary, Philadelphia, Pa.

ACTS. By Prof. F. W. Stellhorn, D. D., Professor of Theology, Capitol University, Columbus, O.; author of "Lexicon of N.T.Greek," Leipzig, 1886.

VOL. IV. ROMANS — I CORINTHIANS. By Prof. H. E. Jacobs, D. D., LL. D., Professor Systematic Theology, Lutheran Seminary, Philadelphia, Pa., editor of "Meyer on Galatians, Ephesians and Revelation."

II CORINTHIANS — GALATIANS. By Prof. G. F. Spieker, D. D., Professor in Lutheran Seminary, Philadelphia; Prof. C. A. Swenson, D. D., President Bethany College, Lindsborg, Kan.

VOL. V. EPHESIANS—THESSALONIANS. By Rev. E. T. Horn, D. D., Reading, Pa.; Prof. A. G. Voigt, D. D., late Professor of Theology, Newberry College, Newberry, S. C.

PASTORAL EPISTLES AND HEBREWS. By Prof. E. J. Wolf, D. D., Professor of History and Greek N. T. Exegesis, Theological Seminary, Gettysburg, Pa.

VOL. VI. JAMES — REVELATION. By Prof. R. F. Weidner, D. D., LL. D., Professor of Dogmatic Theology and Exegesis, Lutheran Seminary, Chicago, Ill.

MAIL YOUR ORDER TO

WARTBURG PUBLISHING HOUSE

PAULUS LIST, Mngr. 84 Wabash Ave., CHICAGO

WE MAKE A

Specialty of buying and selling second-hand **THEOLOGICAL BOOKS.** Our prices are but **ONE-HALF** the regular price for new ones. All Books are **WARRANTED** to be **SOUND** and **PERFECT** in binding and text. **SEND** for **CATALOGUES,** or when in Chicago, don't fail to examine our large stock. We refer by permission to Prof. R. F. Weidner, D. D.; also to any clergyman or theological seminary in Chicago.

Barker's Famous Old Book-Store

184-186 Dearborn St. Between Monroe and Adams

CHICAGO, ILL.

DO YOU

READ A

Weekly Church Paper?

THE GENERAL COUNCIL PUBLISHES THE VERY PAPER YOU WANT

Its profits, if any, go into the General Council's treasury
It contains wide-awake editorials
It has a large list of the best contributors
It gives news from all sections of the Council and the world

SUBSCRIBE FOR **The Lutheran** A 16 PAGE WEEKLY

PRICE $2.00 PER YEAR

Address_____

THE LUTHERAN... 1522 Arch Street
Philadelphia, Pa.

The Funk & Wagnalls Company

30 LaFayette Place, NEW YORK

Publish the following books used as text books, or recommended as books of reference, in the courses offered by this Seminary:

ZENOS: The Elements of Higher Criticism. 1 vol.....$ 1 00
It does not advocate or oppose, but simply states and explains the principles and methods of the higher criticism.

ENCYCLOPEDIA OF SOCIAL REFORMS. 1 vol..... 7 50
Edited by W. D. P. Bliss. Large octavo, 1447 pp.

GUMLICH: Christian Creeds and Confessions. 1 vol..... 1 00

STALL: Methods of Church Work. 1 vol..... 1 50

HOOD: Throne of Eloquence. 1 vol., 486 pp..... 2 00
——: Vocation of the Preacher. 1 vol., 534 pp..... 2 00

NICOL: Recent Explorations in Bible Lands..... 0 50

PULPIT COMMENTARY: 51 vols..... 102 00

STUDENTS' STANDARD DICTIONARY..... 2 50

YOUNG: Analytical Concordance. 1 vol..... 5 00
"By far the most complete Concordance in the English or any other language."—*Philip Schaff, D. D.*

WEISS: Introduction to New Testament. 2 vols..... 4 00
"This strikes us as decidedly the best of Dr. Weiss's works."

KURTZ: Church History. 3 vols..... 6 00
"As a text-book for students no better ecclesiastical history can be named."—*The Christian, London.*

MEYER: Commentaries on the New Testament. 11 vols..... 33 00

GODET: St. Luke. 1 vol..... 3 00
——: St. John. 2 vols..... 6 00
——: Romans. 1 vol..... 3 00
"Godet's Commentaries combine the critical and the spiritual perhaps more effectually than any other with which I am acquainted."

PUSEY: Minor Prophets. 2 vols..... 6 00
"It is the best exposition known to me of that section of the sacred Scriptures."—*Bishop Taylor.*

HOPPIN: Pastoral Theology. 1 vol..... 2 50
——: Homiletics. 1 vol..... 3 00

SHEPPARD: Before an Audience. 1 vol..... 0 75
"Replete with practical sense and sound suggestions."

SCHAFF-HERZOG: Encyclopædia. 4 vols..... 20 00
"The Schaff-Herzog is the best general Dictionary on religious knowledge."—*New York Herald.*

CYCLOPÆDIA OF MISSIONS. 2 vols..... 12 00
"A work which many must use, and all who use must praise."

DELITZSCH: A Day in Capernaum. 1 vol..... 0 75
"The rare gift and learning of Delitzsch never produced a sweeter, more touching work than this."
——: A Commentary on the Psalms. 3 vols..... 6 00
"An invaluable and a permanent addition to the Biblical library of students."—*Lutheran Quarterly.*
——: Isaiah. 2 vols..... 5 00
"It has never been surpassed, if ever equaled."

PUSEY: Daniel. 1 vol..... 3 00
"The best English work upon its subject."—*Sunday School Times.*

Four FINE TRAINS *to* WINTERLESS California

EACH THE BEST OF ITS CLASS

ALL THE WAY

"California Fast Mail" is the newest one
Leaves Chicago every morning
In 72 hours you are in Los Angeles
Only three nights out to San Francisco

ALL CLASSES OF TICKETS HONORED

Apply to J. M. CONNELL, General Agent
A. T. & S. F. Ry., 109 Adams St., Chicago

VISIT THE

LEWIS & CLARK EXPOSITION

Portland, Oregon, June to October, 1905

but don't forget to buy
your tickets to read

ONE WAY THROUGH

California

You will regret it if you miss

MT. SHASTA and SACRAMENTO VALLEY
SAN FRANCISCO and GOLDEN GATE
YOSEMITE VALLEY and BIG TREES
DEL MONTE and MONTEREY BAY
SANTA CLARA VALLEY and SANTA CRUZ
SANTA BARBARA and LOS ANGELES

Special Rates

Beautifully illustrated books and other
California literature of agents, or write

W. G. NEIMYER, General Agent
193 Clark Street, Chicago, Ill.

SOUTHERN PACIFIC
THE ROAD TO CALIFORNIA

Colorado Midland Railway

Penetrates the heart of Colorado, passing thro' the Grandest Mountain Scenery, reaching MANITOU, CRIPPLE CREEK, GLENWOOD SPRINGS, LEADVILLE

YOU CAN GO TO CALIFORNIA THRO' SCENIC COLORADO WITHOUT EXTRA EXPENSE

Observation Library Cars Denver to Ogden

Pullman Tourist Cars CHICAGO and ST. LOUIS to CALIFORNIA via Great Salt Lake

---

Write for books and rates

H. C. BUSH, Traffic Mgr., Denver, Colo.
C. H. SPEERS, Gen. Pass. Agt., Denver, Colo.
H. W. JACKSON, Gen. Agent, Chicago

"FOLLOW THE FLAG"

WABASH LINE

"BANNER BLUE LIMITED"

BETWEEN

ST. LOUIS AND CHICAGO

THE FINEST DAY TRAIN IN THE WORLD

CONSIST OF TRAIN:

Combination Baggage Car and Smoker
Combination Coach and Chair Car : : : :
Combination Dining and Buffet Car : :
Combination Observation and Parlor Car

Painted in Royal Blue and Gold; vestibuled throughout; lighted by electricity; finished in African Mahogany, inlaid with holly; windowed with bevel plate and Cathedral jewel glass; furnished with Wilton carpets and upholstered with silk plush; Haviland china and Toledo cut glass; pantry, kitchen and chef s department specially designed; every car supplied with hot and cold water and heated by steam.

C. S. CRANE, General Passenger and Ticket Agent **St. Louis, Mo.**

NORTH GERMAN LLOYD STEAMSHIP CO.

A REGULAR SERVICE MAINTAINED BETWEEN

BALTIMORE AND BREMEN

BY THE NEW AND POPULAR TWIN-SCREW STEAMERS

Rhein	**Brandenburg**	**Frankfurt**
Main	**Breslau**	**Hannover**
Neckar	**Cassel** **Koeln**	**Chemnitz**

These steamers are built of the best Siemens steel and according to the most modern ideas, and by their construction and the division of the ship's space into water-tight compartments provide the greatest safety against the dangers of the sea.

The dimensions of the steamers are as follows:

Length, 428 to 500 feet; Breadth, 54 to 58 feet; Tonnage, 7,500-10,000; Over 5,000,000 passengers were forwarded by steamers of the North German Lloyd up to the end of the year 1904.

Cabins, saloons, smoking rooms and bath rooms are all on the upper deck and furnished in the best manner.

Eectric lights in all parts of the ships, good cooking, moderate prices

Second Cabin, $50. and up, according to location.

Reduced rates to Europe from August 1st until April 30th

FOR FURTHER INFORMATION APPLY TO

A. SCHUMACHER & CO., General Agents : : Baltimore, Md.

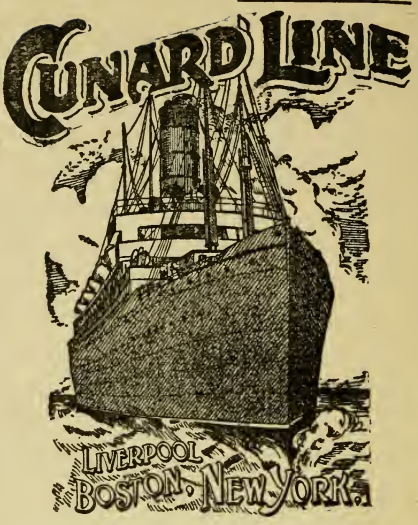
H. CLAUSSENIUS & CO., General Western Agents, Chicago, Ill.

OR TO THEIR LOCAL AGENTS

ESTABLISHED 1840

For SAFETY, SPEED and COMFORT

TAKE THE OLD RELIABLE



RECORD PASSAGE

5 Days
7 Hours
23 Minutes

The Oldest Line Crossing the Atlantic. When you send for Friends or go to Europe, BEAR IN MIND the FOLLOWING FACTS:

THE TWIN-SCREW STEAMSHIPS

LUCANIA and CAMPANIA

620 Feet Long, 30,000 Horse Power
The Fastest Steamers on New York—Liverpool Route.

THE FAST EXPRESS STEAMERS

UMBRIA and ETRURIA

525 Feet Long, 14,500 Horse Power.

THE MAMMOTH TWIN-SCREW STEAMSHIPS

IVERNIA and SAXONIA

600 Feet Long, 14,150 Tons.

Two of the Largest Steamers that ever entered the Port of Boston.
Saturday Sailings from New York and Boston to Liverpool, Calling at Queenstown

SPECIAL ANNOUNCEMENT. New Mediterranean—Adriatic Service. The Cunard Line has inaugurated a fortnightly service from **New York** direct to Trieste and Fiume, **calling at Naples,** with magnificent large new (1904) modern twin-screw steamers, specially fitted for this service. Low rates, interesting itinerary. Send for booklet.

CARPATHIA, new twin-screw, 13,563 tons.
ULTONIA, twin-screw, 10,402 tons.
SLAVONIA, new twin-screw, 10,605 tons.
PANNONIA, new twin-screw, 9,851 tons.

F. G. WHITING, Mgr. West, Dept. **Cor. Dearborn and Randolph Sts., Chicago**

OR OUR LOCAL AGENTS EVERYWHERE

EUROPE

THOS. COOK & SON

Managers of

TOURS AND EXCURSIONS

NEW YORK: 261 and 1185 Broadway, and 649 Madison Ave.
BOSTON: 332 Washington St. PHILADELPHIA: 830 Chestnut St.
CHICAGO: 234 South Clark St. SAN FRANCISCO: 621 Market St.

WRITE immediately for preliminary synopsis of our European tours for the coming season, in which you will find particulars of thirty-three parties leaving here between April 29th and August 19th, the fares ranging from $175 to $1,015, according to the length of the tour, accommodation provided, etc. The itineraries of these tours have been carefully prepared to meet the requirements of all classes of Travellers, the various routes including all of the principal places of interest on the Continent and in Great Britain. We issue three different programs giving the detailed itineraries of our different tours, Series A (High Class), Series B (Mediterranean Vacation), and Series C and D (Mid-Summer Vacation), any of which will be sent free upon application. When writing kindly state which of these programs you desire.

INDEPENDENT TRAVEL

In our position as PASSENGER AGENTS for the principal steamship and railway companies of the world, we are able to offer exceptional facilities to independent travellers, whether it be for a trip of a few days or a long tour to Europe or around the world. Full information about any trip of this kind will be furnished without cost at any of our offices.

Cook's TRAVELLER'S GAZETTE, published monthly at 10 cents per copy or $1.00 per year, contains particulars of the rates and sailings of all Trans-Atlantic and Coastwise steamship lines and a great deal of other information of value to prospective travellers. Send for a copy.

COOK'S HOTEL COUPONS

Provide a convenient, reliable and economical means of obtaining accommodations at hotels of excellent standing in all parts of the world, at fixed rates. Available at over 2,000 hotels.

LETTERS OF CREDIT ISSUED FOREIGN MONEY BOUGHT AND SOLD
MONEY FORWARDED BY DRAFT OR CABLE

THOS. COOK & SON

234 South Clark Street CHICAGO, ILL.

OR, AS ABOVE

CORPORATE TITLE

"THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH, AT CHICAGO, ILLINOIS."

BOARD OF DIRECTORS

CLASS I.—Term Expires First Wednesday in October, 1905

REV. C. A. EWALD, D. D.,	Chicago, Ill
REV. H. W. ROTH, D. D., *Treasurer*, 94 College Ave.	Greenville, Pa.
MR. J. A. BOHN,	Minneapolis, Minn.
MR. WILLIAM STEINMEYER,	Pittsburg, Pa
REV. HIRAM PETERS,	Toledo, Ohio

CLASS II.—Term Expires First Wednesday in October, 1906.

REV. W. K. FRICK, *Secretary*,	Milwaukee, Wis
MR. C. A. SMITH,	Minneapolis, Minn
REV. S. WAGENHALS, D. D., *President*,	Fort Wayne, Ind
MR. M. L. DECK,	Decatur, Ill

CLASS III.—Term Expires First Wednesday in October, 1904.

REV. J. C. KUNZMANN, D. D.,	Greensburg, Pa.
REV. G. W. MECHLING, D. D.,	Lancaster, Ohio
O. J. WATERS, M. D.,	Chicago, Ill.
MR. A. P. JOHNSON,	Chicago, Ill.

The Board of Directors of the Chicago Seminary was originally appointed by the General Council of the Evangelical Lutheran Church in 1891, and the Directors are now elected from Synods belonging to the General Council,—the four English Synods of the West, Synod of Northwest, Chicago District Synod of Ohio, and Pittsburg, being now represented in the Board. In 1893, at the meeting held in Fort Wayne, Ind., the General Council adopted the following resolution:

"*That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young institution to our pastors and people.*"

The *fourteenth* scholastic year begins on *Thursday*, Oct. 6, 1904. The Seminary is open to all students of the Lutheran Church. As a rule, none but College graduates will be admitted. Applicants must furnish satisfactory testimonials. Graduation in sixteen courses (three years) entitles the student to a diploma with the degree of GRADUATE of the Chicago Lutheran Theological Seminary. Graduation with honor in twenty-one courses (four years) leads to the degree of B. D.

Beginning with October, 1896, *fifteen* courses (ten elective) of Post Graduate work are offered to resident graduates of other Theological Seminaries,—open also to all clergymen,—leading to the degree of B. D. in one year. *Twenty-four* courses of Post-Graduate are offered to non-resident pastors. The work is carried on by correspondence. Graduation in *eight* courses leads to the degree of B. D.

For further information, address the President, Prof. R. F. Weidner, at 1311 Sheffield Ave., Chicago, Ill.

THE

CHICAGO

LUTHERAN SEMINARY RECORD

JULY, 1905.

CHICAGO LUTHERAN SEMINARY PRESS
1311 Sheffield Avenue
CHICAGO, ILL.

CHICAGO

Lutheran Theological Seminary

FOUNDED, 1891

FACULTY

REV. REVERE FRANKLIN WEIDNER, D. D., LL.D.
President and Professor of Dogmatics and Exegesis.

REV. GEORGE HENRY GERBERDING, D. D.
Professor of Practical Theology

REV. ELMER F. KRAUSS, D. D.
Professor of New Testament Exegesis.

REV. ALFRED RAMSEY, A. M.
Professor of Historical Theology.

ARTHUR E. PHILLIPS, LIT. D.,
Instructor in Oratory and Art of Expression.

The Bible holds a central position in the system of the Institution. The course of study aims 1) to furnish peculiarly effective methods for the study of the Scriptures in the original Hebrew and Greek, as well as in the Revised English Version; 2) to establish sound and systematic methods of investigating the Scriptures and of formulating Scriptural truth. All the sciences included in theology are logically arranged in independent courses, and each subject except Greek and Hebrew exegesis may be completed in one year. Advanced students of Theology have special advantages. In the future any regular graduate from other Theological Seminaries will receive full standing, and if he is enrolled as a regular resident student for one scholastic year, and passes a satisfactory examination in six courses (Dogmatics, Apologetics and Comparative Religions, Philosophy, Hebrew Exegesis, Greek Exegesis, and Theological Literature), such a student, whether ordained or unordained, may receive the degree of B. D.

Systematic instruction is given in English, German, Music, and Elocution. The method of all instruction in the Institution is partly through text-books, partly by lectures, and partly through original investigation on the part of the student. Emphasis is laid on the devotional life of the student, and upon a close personal relation between instructor and pupil.

For the Annual Catalogue, address the PRESIDENT, at 1311 Sheffield Ave., Chicago, Ill.

THE CHICAGO
LUTHERAN SEMINARY RECORD

VOL. X. CHICAGO, JULY, 1905. No. 3

Entered at the Post Office, Chicago, Ill., as second class matter, Dec. 23, 1901

The Chicago Lutheran Seminary Record is published on the 15th of January, April, July and October. Issued under the auspices of the Faculty

Subscription price, per year, to all parts of the United States and Canada, 25 cents.

In remitting, please send Postal Note or Stamps.

Address, PROF. R. F. WEIDNER, 1311 Sheffield Ave., Chicago, Ill.

LABOR IS REST.

So sings the poet. Is he right? Yes and no. Constant, uninterrupted, unvaried, tread-mill toil is a weariness to the flesh and a vexation to the spirit. Nature abhors monotony. Nature loves change. Nature is never idle. Man, in an important sense, belongs to nature. A normal man or woman cannot be idle. Body or mind or both must be active. The abnormal need the so-called rest cure. But even that is not absolute.

A proper change of labor is rest. What a blessed privilege, a true treat for the weary but mentally bright manual toiler to have a week or a month for books, books, books, to read, read, read, study, study, study, think, think, think. But for the overworked teacher or student what a restful recreation to build a shack, to plant and work a garden, to gather fruit from patch or orchard or vineyard, or to play the fisher or huntsman. And yet the man inured to manual toil could not be permanently patient with books. He must mix in some physical exercise. And the book-worm, spending his vacation in forest, on farm or stream, will want to reach for a book, a pen and paper. The zealous preacher vacating in the country will be glad to preach occasionally in the village church, the school-house or grove. The diligent student is glad to exchange the exacting routine of the Seminary schedule for the more free

work of the city missionary or the stated supply. Yet even he will be glad to take a daily dip into his Greek, Hebrew, Church History or Dogmatics. Such is the perversity of human nature that he will do it all the more because he does not have to!

Read what our boys are doing.

OUR THREE GREATEST NEEDS.

The three greatest needs of the Western Church are men, women and money.

Our first and greatest need, especially for the English Lutheran Church of the west is men; God-chosen, gifted, consecrated men for the ministry of the Word. How our Seminary needs them! Every spring we must refuse urgent calls for men for English work. How much our western field secretaries need men to man the opening fields. Where are they? Whence shall we expect the supply? The whole Church needs to cry day and night to the Lord of the harvest for men. Under God we must look to the pious mothers, the earnest Sunday school teachers, the zealous pastors to seek out and influence boys and youths for this highest and holiest of all callings.

One of the coming glories of our dear Church is the deaconess. Oh, how much we need the right kind of young women to offer themselves to our Milwaukee Mother House as candidates for the Ministry of Mercy. In addition to the nursing deaconess we need more and more the parish deaconess to assist our Pastors in the multiplying city congregations. And we shall need a whole army of teaching deaconesses for these Christian kindergartens that the General Council desires to plant all over our land. There are thousands of women all over our land who are restless, don't know what to do with themselves, pining for a mission in life. Here is an open door. Let them give themselves to this holy service and they need never have another care as to what they shall eat, what they shall drink

or wear, or who will provide for and comfort them in sickness and old age. Our Milwaukee Mother House will be glad to hear from any who may desire further information on this matter.

And money? Well, ask our field secretaries and home missionaries how much more could be done if they had the means. We need a College or two in the west. And our Seminary is still without endowment and sorely needs its new buildings. Our people have the means. Oh, that God would move them to give.

PERSONAL MENTION.

The Rev. Dr. Weidner is seeking health and rest abroad. A card from Italy bears the welcome news that he and Mrs. Weidner are well and are on their way to the mountains of Switzerland. Let all the readers of the RECORD join us in earnest prayers for his complete restoration and safe return.

The Rev. Dr. Krauss is soliciting for the Seminary in the Pittsburg Synod. He expects to spend some time with his family visiting in the East.

Dr. Gerberding has been soliciting for the Seminary and helping to supply the missions of his Synod and of the Synod of the Northwest. He expects to spend about two months in his summer home at Grand Junction, Mich. He hopes to get his "Life and Letters of Dr. Passavant," on which he has spent three summers, through the press.

Prof. Ramsey, after soliciting for the Seminary in the District Synod of Ohio, is spending a well-earned season of rest with his family in his summer cottage at Lake Minnetonka, Minn.

Our general secretary, the Rev. G. F. Gehr, a graduate of our school, is doing most excellent work for the Seminary wherever he goes. He deserves the prayers and the encouragement of the whole Church. Under God he will bring our Seminary out of its financial straits and bring to it that equipment which it needs to carry forward its all-important work.

The readers of the RECORD will hear from him from time to time. The two efficient western field secretaries of the General Council's Home Mission Board, the Rev. Frank Jensen and the Rev. A. C. Anda, are both graduates of our Seminary. They are going to make the English Lutheran Church a power all over the West.

All the officers of the Chicago Synod are graduates of our Seminary.

One-half of the clerical delegates of the Chicago Synod to the General Council are graduates of our Seminary.

The president and secretary of the Pacific Synod are graduates of our school. At least half a dozen missionaries on the Pacific Coast have studied in our school. Two of our former students are foreign missionaries in China. One, and soon a second, in Japan, one in Porto Rico, and ere long there will be some in India.

Among those of our graduates who have recently become benedicts are Revs. F. E. Strobel, S. D. Myers, H. F. Obenauf and J. H. Graf. Others will soon follow their good example. The RECORD extends most hearty congratulations.

THE MINISTERIAL STUDENTS AND LAST YEAR'S CLASS.

Rev. C. W. Cassell has accepted the call tendered him by the church at Stephens City, Va., and is now laboring in that field.

Rev. W. T. Kahse is spending the remaining part of his vacation of one year in Germany, visiting his mother. He will return next fall and take up his work at Grand Island, Neb.

Rev. C. P. McLaughlin is ministering to the people of his new mission in Chicago.

Revs. J. A.Quello and S. C. Simondsen continue as pastors of their respective churches in Chicago.

Rev. T. J. Spande is doing excellent work in the churches which he has been serving for more than a year at and near Deerfield,Wis.

Rev. W. J. Drahn has accepted a call from the mission of the Iowa Synod in Vancouver, B. C.

Rev. S. J. Brekke was ordained at the recent meeting of the Hague Norwegian Synod at Red Wing, Minn. He has been studying at the Seminary at that place during his vacation. Having accepted a call to serve a parish at Sacred Heart, Minn., he will proceed to that place and enter upon his duties about the first of August.

Rev. M. L. Dahle was also ordained by the Hague Synod. He has accepted a call to a prosperous mission belonging to that Synod, in Chicago.

Rev. L. J. Baker was ordained by the Chicago Synod at its late meeting. He is serving the Church of the Epiphany, Chicago, which was organized about one year ago and to which he has been called.

Rev. W. I. Eck was ordained by the Pacific Synod at its meeting held in Tacoma, Wash. He is building up a mission in Vancouver, Wash.

Rev. J. H. Graf was ordained by the District Synod of Ohio, and is serving the church at Leetonia, O., to which he was called last winter.

Rev. B. B. Jonsson is at his home in Minneota, Minn., taking a rest and recuperating his health.

Rev. John Legum is engaged in Jewish mission work in Pittsburg, Pa.

Rev. A. O. Ness is serving the church in Evanston, to which he has satisfactorily ministered since the beginning of last vacation.

Revs. H. F. Obenauf and F. E. Strobel were ordained by the Pittsburg Synod. Mr. Obenauf has accepted a call to the Mission of that Synod at South Sharon, Pa., and Mr. Strobel takes up the work in Erie, Pa., having been called by Grace Mission at that place.

Rev. A. J. Stirewalt will be ordained by the Tennessee Synod at its meeting next month. He is making a tour of the state of North Carolina during his vacation, preaching to the congregations and visiting Missionary Societies and Colleges in the interest of the Foreign Missionary Movement of the United Synod of the South in Japan. Mr. Stire-

walt expects to pursue some special studies in our Seminary next winter and then take up his chosen life-work as missionary in Saga, Japan.

WITH THE UNDER-GRADUATES IN VACATION TIME.

Messrs. R. A. Albert and F. W. Ash are opening new Missions for the District Synod of Ohio, Mr. Albert in Akron and Mr. Ash at Dennison, O.

Mr. J. Bjarnason is engaged in church work near Winnipeg, Man.

Mr. F. W. Bussard has been under medical care since the Seminary closed. During the months of August and September, health permitting, he will act as a supply for the church at Syracuse, Ind., while the pastor, Rev. Mr. Weiskotten, takes a vacation.

Mr. S. S. Christopherson will spend the summer months in the country near Winnipeg, Man.

Mr. K. A. Danell, M. D., is in charge of the Irving Park Evangelical Lutheran Church belonging to the Augustana Synod. This church was opened as a mission about one year ago. On Sunday, June 18th, a handsome new church building was dedicated for the use of a congregation now numbering 125—the results of the untiring efforts of Dr. Danell.

Mr. C. A. Dennig continues to serve the growing Mission in Cedarburg, Wis.

Mr. A. Fimmeland is teaching parochial school at Westby, Wis.

Mr. W. M. Geiger is spending the vacation with his parents at Pillow, Pa.

Mr. A. Holl is studying privately at his home in Wapakoneta, O.

Mr. D. L. Miller is the Missionary of St. Mark's Church, Chicago, and assists in the care of the Seminary property.

Mr. J. J. Myers is supplying the church at Osage, O.

Mr. C. A. Naumann is taking some courses at the University of Chicago. He has lately been

selected to take charge of St. Stephen's, a new Mission in Chicago.

Mr. J. E. Oslund is supplying a Swedish pastorate at Harwood, N. D.

Messrs. P. H. Roth and C. E. Read are at their respective homes aiding in the work of the home churches and engaged in secular pursuits.

Mr. H. E. Sanstedt efficiently supplied a Swedish congregation in East Chicago, Ind., during the first two months of his vacation. Since the first of July he has been assisting Pastor Hult in Chicago.

Mr. A. M. Sappenfield was chosen to supply the Chicago Synod parish at Corydon, Ind.

Mr. P. N. Shogren is delighted to supply a portion of the Swedish population of Duluth, Minn., assisting the President of the Minnesota Conference of the Augustana Synod.

Mr. R. O. Sigmond is caring for a Mission of the United Norwegian Synod in Chicago.

Mr. C. A. Stahlman is teaching school at Ringgold, Pa.

Mr. M. L. Stirewalt is Chaplain at the Passavant Memorial Hospital and is also in charge of the Seminary property.

Mr. F. E. Stough is supplying a vacant church at Donegal, Pa.

Mr. B. L. Stroup is the acting pastor of the Church of the Redeemer, Austin, Ill., a new Mission of the Chicago Synod.

Mr. H. C. Tervehn is supplying a vacant church in West Carrollton, O.

Mr. H. N. Thompson is at his home, Rochelle, Ill., prosecuting his studies and assisting in church work whenever called upon.

Mr. H. Wennermark is starting a new Mission in Sioux Falls, S. D.

Mr. C. W. White is happily and successfully engaged in pushing along the work in the Mission at Aurora, Ill.

Mr. O. S. Yerger is filling the office of Chaplain at the Passavant Hospital in Milwaukee, Wis., in the absence of the regular chaplain, Rev. Mr. Fritschel.

Ignatius of Antioch (*d.* 107 or 115 A. D.). And yet he was only *primus inter pares.*

1) We can readily understand how natural it was, in the development of the idea of the episcopate after the death of Ignatius, for all parties, as early as the middle of the second century, to concur in calling James the Just "the Bishop of Jerusalem."

2) When however Lightfoot (p. 195) says that James the Lord's brother "within the period compassed by the Apostolic writings, can claim to be regarded as a bishop in the later and more special sense of the term", he is identifying himself with the tendency of the second century and speaking from their standpoint.

74. The Position of Timothy and Titus as the Companions and Assistants of St. Paul.

1) As a rule the Apostles themselves, as long as they lived, had oversight over the congregations they founded.

2) We see this fully illustrated in the case of St. Paul.

3) At critical times and in important congregations, Paul, for a time, delegated his authority to trustworthy disciples, as we see in the case of Timothy at Ephesus, and Titus in Crete.

4) But this was but a temporary arrangement, and in both the case of Timothy and Titus, their term of office was drawing to a close at the time of the Apostles' writing (*Timothy*, "do thy diligence to come shortly unto me", 2 Tim. 4:9, "to come before winter", *v.* 21; *Titus*, "give diligence to come unto me to Nicopolis", Tit. 3:12).

5) Timothy was not a *diocesan* bishop of Ephesus, nor even a *congregational* bishop, at the time when the Pastoral Epistles were written (67 or 68 A. D.), but as the traveling companion of St. Paul (1 Tim. 1:3), and probably because of his experience as an evangelist (2 Tim. 4:5), Paul had left him in charge at Ephesus to act for him for the time being.

6) So also in the case of Titus. He was neither a *diocesan* nor a *congregational* bishop of the Church in Crete, and as the traveling companion of St. Paul had been left by him in Crete (Tit. 1:5), to complete certain work under the authority of the Apostle.

7) It is true that both Timothy and Titus in the functions of their office did those things which at the beginning of the second century were ascribed by Ignatius of Antioch to the congregational bishop,—and it is perfectly natural that a later age represented Timothy and Titus as bishops, but that conception belongs to the second century.

8) There is no evidence whatever in Apostolic times that Timothy and Titus were bishops in the historic sense, either *diocesan* or *congregational.*

75. The Angels of the Seven Churches of Asia.

1) The discussion here centers around two topics, *a* the date of the Apocalypse, and *b*) the true meaning of these angels.

2) Most recent writers, accepting the early date of the Apocalypse (before 70 A. D.), and having vague and uncertain conceptions of the meaning and aim of these visions, and of the Apocalypse in general, agree with Lightfoot (p. 198):

a) "Whether the angel is here conceived 1) as an actual person, 2) the celestial guardian, 3) or only as a personification, the idea or spirit of the church, it is unnecessary for my present purpose to consider."

b) "If with most recent writers we adopt the early date of the Apocalypse of St. John, it is scarcely possible that the episcopal organization should have been so mature when it was written."

3) So even Canon Gore, who however seems to be inclined toward the later date of the book (95 or 96 A. D.): "The mention of these angels cannot be put in evidence, because their primary meaning seems to be symbolical; they seem to be symbols of the temper or spirit of the different churches" (*Ministry of the Christian Church*, pp. 254, 255).

4) We might leave this topic in this nebulous state, but *a*) the question of the date of the Apocalypse is not so easily disposed of; for although Neander, Gieseler, Luecke, Ewald, De Wette, Reuss, Duesterdieck, Renan, Weiss, Auberlen, Stier, Gebhardt, Samuel Davidson, Cowles, Lightfoot, Stanley, Schaff, Westcott, Farrar, Simcox, and others, all favor the early date, between the death of Nero (June 9, 68 A. D.) and the destruction of Jerusalem (Aug. 10, 70 A. D),—it is just as certain that the great majority of the older commentators, and of modern writers, Elliott, Alford, Hengstenberg, Ebrard, Lange, Hofmann, Godet, Lee, Van Oosterzee, Sadler, Wordsworth, Milligan, Warfield, and others, hold that John wrote the Apocalypse, in his old age, about 95 or 96 A. D.); and *b*) some of those who favor the latter date, like Wordsworth, Sadler, Lee, and others, insist that the word *angel* as used in the letters to the Seven Churches designates *the Bishops* of the Church, in the historic and modern sense of the word.

76. In favor of the early date of the Apocalypse the following arguments, all drawn from so-called internal evidence, are urged:

1) There is no reference to the destruction of Jerusalem. We answer,—we need not expect a reference in a book written after a lapse of 25 years.

2) The beast of Rev. 13:1, 18; 17:3, 8-11 refers to Nero.

We answer, such a method of interpretation raises historical, exegetical, and dogmatical difficulties which it is utterly impossible to overcome.

3) The imagery and the passionate ardor of the style bespeak an early and not a late date. We answer,—the richly poetical blessing of Jacob (Gen. 49) and the Song and Blessing of Moses (Deut. 32 and 33) were written in extreme old age.

4) The literary differences between the Apocalypse and the Gospel of John are so great that we must allow at least a period of 25 years between the writing of the two. We answer,—the grammatical and stylistic peculiarities of the Apocalypse do not owe their origin to time, nor do they arise from ignorance, but from design,—and the imagery and language of the book are largely based upon the style of the prophets. and every figure of speech can be traced to the O. T.

5) The nature and object of the Apocalypse can best be understood, for in this way its historical interpretation is greatly facilitated. We answer,—this is the main reason, and largely, the only one, adduced by the supporters of the early date. This argument is altogether subjective, the one mostly use d by rationalists. Harnack says: "All interpretations not strictly historical must be excluded."

6) The historical notices concerning the condition of the Seven Churches in Asia point to the earlier date. We answer: By no means, but rather to the later date. The errors so sharply condemned could not have arisen within a few years, between 62 A. D. (the date of Paul's Epistle to the Ephesians), and 68 A. D., the Neronic date which so many insist of giving to the Apocalypse. The persecutions spoken of in the letters to the Seven Churches need not necessarily refer to the days of Nero, but are far more suitable to the time of Domitian, 25 years later.

7) These arguments drawn from internal evidence in favor of an early date, are very weak, *and in no way invalidate the unanimous testimony of the Early Church* that the Apocalypse was written by the Apostle John, at the close of the reign of Domitian, about 95 or 96 A. D.

77. In favor of the later date of the Apocalypse we have *a*) the unanimous external evidence of the first three centuries; and *b*) strong internal evidence.

1) Before the fourth century there is no variation in the external evidence. The testimony of Christian antiquity is unanimous that the Apostle John was banished to Patmos in the reign of Domitian, and that the Apocalypse was written about 95 A. D. Among the principal witnesses are Irenæus (*born* not later than 130 A. D.), Clemens of Alexandria (*died* 220

A. D.), Tertullian (*d.* 220 A. D.), Victorinus, Eusebius, and Jerome. It truly has been said: "If external evidence is of any value at all, it is of value here; no amount of subjective conjecture, or arbitary interpretation, can set aside the verdict of history."

2) In agreement with this external evidence in favor of the later date, we may present the following arguments drawn from *internal* evidence.

a) The Apocalypse shows that it was written in time of great persecution (Rev. 1:9). John was banished to Patmos. It is well-known that Nero's persecution was mainly confined to the city of Rome, and there is no case on record that Nero resorted to exile as a means of punishment. In the last year of his reign Domitian became a persecutor, and this was widespread, and banishment was his well-known method of persecution. According to the tradition of the Early Church John the Apostle was banished to the isle of Patmos, in the last year of Domitian's reign, and in the same year tradition asserts that the Apocalypse was written.

b) The fact that John sent this book to the Seven Churches in Asia Minor (Rev. 1:4), is also a strong proof in favor of the later date, about 95 or 96 A. D.

1) Did St. John have any dealings with the Church at Ephesus or with the churches in that part of Asia Minor, before the destruction of Jerusalem?

2) All the evidence and the whole career of St. Paul are directly opposed to such a view. It is positively certain that up to 68 A. D., John was not presiding over these churches.

3) The first three chapters of Revelation give most positive evidence that John had long been acquainted with the Seven Churches, and that he is the head of the churches of Asia Minor (Rev. 1:4, 9, 11, 20; etc.).

4) This is confirmed by the unanimous testimony of antiquity, which is above all reasonable doubt, that St. John spent his later years at Ephesus, and died there in extreme old age.

c) The degeneracy in faith and practice as shown in the Seven Churches gives evidence that the time was much later than that depicted in the Pastoral Epistles and in 1 and 2 Peter.

d) The Apocalypse surely treats of greater topics, themes, and issues than those pertaining to Nero and the destruction of Jerusalem. It is this erroneous view of the book which has caused so many modern scholars to fix on an early date.

3) All the evidence is therefore in favor of the later date of the Apocalypse, about 95 or 96 A. D.

(For a full discussion see my *Commentary on Revelation* in *Lutheran Commentary.*)

SPECIAL OFFER AT 50% DISCOUNT

The Lutheran Commentary

By Scholars of the Lutheran Church in the U. S.

Under the Editorial Charge of HENRY EYSTER JACOBS, D. D., LL. D.

SPECIAL OFFER

The price of this set has heretofore been Eighteen Dollars, but for a limited time we will accept orders for the

Complete Set, 6 Volumes Bound in Cloth, for

$9.00

and subscribers may pay for the set in **MONTHLY INSTALLMENTS of ONE DOLLAR.**

The books are printed on fine paper, and bound in cloth, stamped in gold, The set will be sent by express or freight as requested, the charges for transportation to be paid by the purchaser. In every point of manufacture—typography, paper and binding—the set is absolutely first-class.

THE LUTHERAN COMMENTARY

Comprises six volumes of about eight hundred pages each, and incorporates the text of the revised version.

The work fills an intermediate position between scientific and popular exposition. It does not enter into the discussion of critical questions, but seeks to present results. It is adapted to the wants of pastors, and is especially valuable to intelligent laymen and Sunday-school teachers.

VOL. I, MATTHEW. By the late Prof. C. F. Schaeffer, D. D., Professor in the Lutheran Seminaries at Columbus, Gettysburg and Philadelphia; translator of Kurtz's Sacred History, and the volume on Acts (Am. Ed. Lange's Commentary).

VOL. II. MARK. By Rev. J. A. W. Haas, B. D., New York.

LUKE. By the late Prof. H. L. Baugher, D. D., Professor of the Greek Language and Literature, Pennsylvania College, Gettysburg, Pa., and Professor of N. T. Exegesis in Theol. Seminary, Gettysburg.

VOL. III. JOHN. By Prof. A. Spaeth, D. D., LL. D., Professor of Hermeneutics and N. T. Exegesis, Lutheran Seminary, Philadelphia, Pa.

ACTS. By Prof. F. W. Stellhorn, D. D., Professor of Theology, Capitol University, Columbus, O.; author of "Lexicon of N.T.Greek," Leipzig, 1886.

VOL. IV. ROMANS—I CORINTHIANS. By Prof, H. E. Jacobs, D. D., LL. D., Professor Systematic Theology, Lutheran Seminary, Philadelphia, Pa., editor of "Meyer on Galatians, Ephesians and Revelation."

II CORINTHIANS—GALATIANS. By Prof. G. F. Spieker, D. D., Professor in Lutheran Seminary, Philadelphia; Prof. C. A. Swenson, D. D., President Bethany College, Lindsborg, Kan.

VOL. V. EPHESIANS—THESSALONIANS. By Rev. E. T. Horn, D.D., Reading, Pa.; Prof. A. G. Voigt, D. D., late Professor of Theology, Newberry College, Newberry, S. C.

PASTORAL EPISTLES AND HEBREWS. By Prof. E. J. Wolf, D. D., Professor of History and Greek N. T. Exegesis, Theological Seminary, Gettysburg, Pa.

VOL. VI. JAMES—REVELATION. By Prof. R. F. Weidner, D. D., LL. D., Professor of Dogmatic Theology and Exegesis. Lutheran Seminary, Chicago, Ill.

MAIL YOUR ORDER TO

WARTBURG PUBLISHING HOUSE

PAULUS LIST, Mngr. 84 Wabash Ave., CHICAGO

WE MAKE A

Specialty of buying and selling second-hand **THEOLOGICAL BOOKS.** Our prices are but **ONE-HALF** the regular price for new ones. All Books are **WARRANTED** to be **SOUND** and **PERFECT** in binding and text. **SEND** for **CATALOGUES,** or when in Chicago, don't fail to examine our large stock. We refer by permission to Prof. R. F. Weidner, D. D.; also to any clergyman or theological seminary in Chicago.

Barker's Famous Old Book-Store

184-186 Dearborn St. Between Monroe and Adams

CHICAGO, ILL.

DO YOU

READ A

Weekly Church Paper?

THE GENERAL COUNCIL PUBLISHES THE VERY PAPER YOU WANT

Its profits, if any, go into the General Council's treasury
It contains wide-awake editorials
It has a large list of the best contributors
It gives news from all sections of the Council and the world

SUBSCRIBE FOR **The Lutheran** A 16 PAGE WEEKLY

PRICE $2.00 PER YEAR

Address_____

THE LUTHERAN... 1522 Arch Street
Philadelphia, Pa.

The Funk & Wagnalls Company

30 LaFayette Place, NEW YORK

Publish the following books used as text books, or recommended as books of reference, in the courses offered by this Seminary:

ZENOS: THE ELEMENTS OF HIGHER CRITICISM. 1 vol.....$ 1 00
It does not advocate or oppose, but simply states and explains the principles and methods of the higher criticism.

ENCYCLOPEDIA OF SOCIAL REFORMS. 1 vol..... 7 50
Edited by W. D. P. Bliss. Large octavo, 1447 pp.

GUNLICH: CHRISTIAN CREEDS AND CONFESSIONS. 1 vol..... 1 00

STALL: METHODS OF CHURCH WORK. 1 vol..... 1 50

HOOD: THRONE OF ELOQUENCE. 1 vol., 486 pp..... 2 00
——: VOCATION OF THE PREACHER. 1 vol., 534 pp..... 2 00

NICOL: RECENT EXPLORATIONS IN BIBLE LANDS..... 0 50

PULPIT COMMENTARY: 51 vols..... 102 00

STUDENTS' STANDARD DICTIONARY..... 2 50

YOUNG: ANALYTICAL CONCORDANCE. 1 vol..... 5 00
"By far the most complete Concordance in the English or any other language."—*Philip Schaff, D. D.*

WEISS: INTRODUCTION TO NEW TESTAMENT. 2 vols..... 4 00
"This strikes us as decidedly the best of Dr. Weiss's works."

KURTZ: CHURCH HISTORY. 3 vols..... 6 00
"As a text-book for students no better ecclesiastical history can be named."—*The Christian, London.*

MEYER: COMMENTARIES ON THE NEW TESTAMENT. 11 vols..... 33 00

GODET: ST. LUKE. 1 vol..... 3 00
——: ST. JOHN. 2 vols..... 6 00
——: ROMANS. 1 vol..... 3 00
"Godet's Commentaries combine the critical and the spiritual perhaps more effectually than any other with which I am acquainted."

PUSEY: MINOR PROPHETS. 2 vols..... 6 00
"It is the best exposition known to me of that section of the sacred Scriptures."—*Bishop Taylor.*

HOPPIN: PASTORAL THEOLOGY. 1 vol..... 2 50
——: HOMILETICS. 1 vol..... 3 00

SHEPPARD: BEFORE AN AUDIENCE. 1 vol..... 0 75
"Replete with practical sense and sound suggestions."

SCHAFF-HERZOG: ENCYCLOPÆDIA. 4 vols..... 20 00
"The Schaff-Herzog is the best general Dictionary on religious knowledge."—*New York Herald.*

CYCLOPÆDIA OF MISSIONS. 2 vols..... 12 00
"A work which many must use, and all who use must praise."

DELITZSCH: A DAY IN CAPERNAUM. 1 vol..... 0 75
"The rare gift and learning of Delitzsch never produced a sweeter, more touching work than this."

——: A COMMENTARY ON THE PSALMS. 3 vols..... 6 00
"An invaluable and a permanent addition to the Biblical library of students."—*Lutheran Quarterly.*

——: ISAIAH. 2 vols..... 5 00
"It has never been surpassed, if ever equaled."

PUSEY: DANIEL. 1 vol..... 3 00
"The best English work upon its subject."—*Sunday School Times.*

Four FINE TRAINS *to* WINTERLESS California

EACH THE BEST OF ITS CLASS

ALL THE WAY

"California Fast Mail" is the newest one
Leaves Chicago every morning
In 72 hours you are in Los Angeles
Only three nights out to San Francisco

ALL CLASSES OF TICKETS HONORED

Apply to J. M. CONNELL, General Agent
A. T. & S. F. Ry., 109 Adams St., Chicago

VISIT THE

LEWIS & CLARK EXPOSITION

Portland, Oregon, June to October, 1905

but don't forget to buy
your tickets to read

ONE WAY THROUGH

California

You will regret it if you miss

MT. SHASTA and SACRAMENTO VALLEY
SAN FRANCISCO and GOLDEN GATE
YOSEMITE VALLEY and BIG TREES
DEL MONTE and MONTEREY BAY
SANTA CLARA VALLEY and SANTA CRUZ
SANTA BARBARA and LOS ANGELES

Special Rates

Beautifully illustrated books and other
California literature of agents, or write

W. G. NEIMYER, General Agent
193 Clark Street, Chicago, Ill.

SOUTHERN PACIFIC
THE ROAD TO CALIFORNIA

Colorado Midland Railway

Penetrates the heart of Colorado, passing thro' the Grandest Mountain Scenery, reaching MANITOU, CRIPPLE CREEK, GLENWOOD SPRINGS, LEADVILLE

YOU CAN GO TO

CALIFORNIA THRO' SCENIC COLORADO

WITHOUT EXTRA EXPENSE

Observation Library Cars Denver to Ogden

Pullman Tourist Cars CHICAGO and ST. LOUIS to CALIFORNIA via Great Salt Lake

---

Write for books and rates

H. C. BUSH, Traffic Mgr., Denver, Colo.
C. H. SPEERS, Gen. Pass. Agt., Denver, Colo.
H. W. JACKSON, Gen. Agent, Chicago

"FOLLOW THE FLAG"

WABASH LINE

"BANNER BLUE LIMITED"

BETWEEN

ST. LOUIS AND CHICAGO

THE FINEST DAY TRAIN IN THE WORLD

CONSIST OF TRAIN:

Combination Baggage Car and Smoker
Combination Coach and Chair Car : : : :
Combination Dining and Buffet Car : :
Combination Observation and Parlor Car

Painted in Royal Blue and Gold; vestibuled throughout; lighted by electricity; finished in African Mahogany, inlaid with holly; windowed with bevel plate and Cathedral jewel glass; furnished with Wilton carpets and upholstered with silk plush; Haviland china and Toledo cut glass; pantry, kitchen and chef's department specially designed; every car supplied with hot and cold water and heated by steam.

C. S. CRANE, General Passenger and Ticket Agent — St. Louis, Mo.

NORTH GERMAN LLOYD STEAMSHIP CO.

A REGULAR SERVICE MAINTAINED BETWEEN

BALTIMORE AND BREMEN

BY THE NEW AND POPULAR TWIN-SCREW STEAMERS

Rhein	**Brandenburg**	**Frankfurt**
Main	**Breslau**	**Hannover**
Neckar	**Cassel** **Koeln**	**Chemnitz**

These steamers are built of the best Siemens steel and according to the most modern ideas, and by their construction and the division of the ship's space into water-tight compartments provide the greatest safety against the dangers of the sea,

The dimensions of the steamers are as follows:

Length, 428 to 500 feet; Breadth, 54 to 58 feet; Tonnage, 7,500-10,000; Over 5,000,000 passengers were forwarded by steamers of the North German Lloyd up to the end of the year 1904.

Cabins, saloons, smoking rooms and bath rooms are all on the upper deck and furnished in the best manner.

Electric lights in all parts of the ships, good cooking, moderate prices

Second Cabin, $50. and up, according to location.
Reduced rates to Europe from August 1st until April 30th

FOR FURTHER INFORMATION APPLY TO

A. SCHUMACHER & CO., General Agents : : Baltimore, Md.

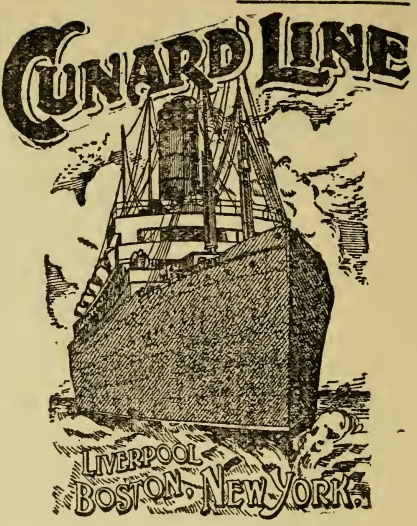
H. CLAUSSENIUS & CO., General Western Agents, Chicago, Ill.

OR TO THEIR LOCAL AGENTS

ESTABLISHED 1840

For SAFETY, SPEED and COMFORT

TAKE THE OLD RELIABLE



RECORD PASSAGE

5 Days
7 Hours
23 Minutes

The Oldest Line Crossing the Atlantic. When you send for Friends or go to Europe, BEAR IN MIND the FOLLOWING FACTS:

THE TWIN-SCREW STEAMSHIPS

LUCANIA and CAMPANIA

620 Feet Long, 30,000 Horse Power
The Fastest Steamers on New York—Liverpool Route.

THE FAST EXPRESS STEAMERS

UMBRIA and ETRURIA

525 Feet Long, 14,500 Horse Power.

THE MAMMOTH TWIN-SCREW STEAMSHIPS

IVERNIA and SAXONIA

600 Feet Long, 14,150 Tons.

Two of the Largest Steamers that ever entered the Port of Boston.
Saturday Sailings from New York and Boston to Liverpool, Calling at Queenstown

SPECIAL ANNOUNCEMENT. New Mediterranean—Adriatic Service.
The Cunard Line has inaugurated a fortnightly service from **New York** direct to Trieste and Fiume, **calling at Naples**, with magnificent large new (1904) modern twin-screw steamers, specially fitted for this service. Low rates, interesting itinerary. Send for booklet.

CARPATHIA, new twin-screw, 13,563 tons.
ULTONIA, twin-screw, 10,402 tons.
SLAVONIA, new twin-screw, 10,605 tons.
PANNONIA, new twin-screw, 9,851 tons.

F. G. WHITING, Mgr. West, Dept. **Cor. Dearborn and Randolph Sts., Chicago**

OR OUR LOCAL AGENTS EVERYWHERE

EUROPE

THOS. COOK & SON

Managers of

TOURS AND EXCURSIONS

NEW YORK: 261 and 1185 Broadway, and 649 Madison Ave.
BOSTON: 332 Washington St. PHILADELPHIA: 830 Chestnut St.
CHICAGO: 234 South Clark St. SAN FRANCISCO: 621 Market St.

WRITE immediately for preliminary synopsis of our European tours for the coming season, in which you will find particulars of thirty-three parties leaving here between April 29th and August 19th, the fares ranging from $175 to $1,015, according to the length of the tour, accommodation provided, etc. The itineraries of these tours have been carefully prepared to meet the requirements of all classes of Travellers, the various routes including all of the principal places of interest on the Continent and in Great Britain. We issue three different programs giving the detailed itineraries of our different tours, Series A (High Class), Series B (Mediterranean Vacation), and Series C and D (Mid-Summer Vacation), any of which will be sent free upon application. When writing kindly state which of these programs you desire.

INDEPENDENT TRAVEL

In our position as PASSENGER AGENTS for the principal steamship and railway companies of the world, we are able to offer exceptional facilities to independent travellers, whether it be for a trip of a few days or a long tour to Europe or around the world. Full information about any trip of this kind will be furnished without cost at any of our offices.

Cook's TRAVELLER'S GAZETTE, published monthly at 10 cents per copy or $1.00 per year, contains particulars of the rates and sailings of all Trans-Atlantic and Coastwise steamship lines and a great deal of other information of value to prospective travellers. Send for a copy.

COOK'S HOTEL COUPONS

Provide a convenient, reliable and economical means of obtaining accommodations at hotels of excellent standing in all parts of the world, at fixed rates. Available at over 2,000 hotels.

LETTERS OF CREDIT ISSUED FOREIGN MONEY BOUGHT AND SOLD
MONEY FORWARDED BY DRAFT OR CABLE

THOS. COOK & SON

234 South Clark Street CHICAGO, ILL.

OR, AS ABOVE

CORPORATE TITLE

"THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH, AT CHICAGO, ILLINOIS."

BOARD OF DIRECTORS

CLASS I.—Term Expires First Wednesday in October, 1905.

REV. C. A. EWALD, D. D.,	Chicago, Ill.
REV. H. W. ROTH, D. D., *Treasurer*, 94 College Ave.	Greenville, Pa.
MR. J. A. BOHN,	Minneapolis, Minn.
MR. WILLIAM STEINMEYER,	Pittsburg, Pa.
REV. HIRAM PETERS,	Toledo, Ohio.

CLASS II.—Term Expires First Wednesday in October, 1906.

REV. W. K. FRICK, *Secretary*,	Milwaukee, Wis.
MR. C. A. SMITH,	Minneapolis, Minn.
REV. S. WAGENHALS, D. D., *President*,	Fort Wayne, Ind.
MR. M. L. DECK,	Decatur, Ill.

CLASS III.—Term Expires First Wednesday in October, 1904.

REV. J. C. KUNZMANN, D. D.,	Greensburg, Pa.
REV. G. W. MECHLING, D. D.,	Lancaster, Ohio
O. J. WATERS, M. D.,	Chicago, Ill.
MR. A. P. JOHNSON,	Chicago, Ill.

The Board of Directors of the Chicago Seminary was originally appointed by the General Council of the Evangelical Lutheran Church in 1891, and the Directors are now elected from Synods belonging to the General Council,—the four English Synods of the West, Synod of Northwest, Chicago District Synod of Ohio, and Pittsburg, being now represented in the Board. In 1893, at the meeting held in Fort Wayne, Ind., the General Council adopted the following resolution:

"*That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young institution to our pastors and people.*"

The *fourteenth* scholastic year begins on *Thursday*, Oct. 6, 1904. The Seminary is open to all students of the Lutheran Church. As a rule, none but College graduates will be admitted. Applicants must furnish satisfactory testimonials. Graduation in sixteen courses (three years) entitles the student to a diploma with the degree of GRADUATE of the Chicago Lutheran Theological Seminary. Graduation with honor in twenty-one courses (four years) leads to the degree of B. D.

Beginning with October, 1896, *fifteen* courses (ten elective) of Post-Graduate work are offered to resident graduates of other Theological Seminaries,—open also to all clergymen,—leading to the degree of B. D. in one year. *Twenty-four* courses of Post-Graduate are offered to non-resident pastors. The work is carried on by correspondence. Graduation in *eight* courses leads to the degree of B. D.

For further information, address the President, Prof. R. F. Weidner, at 1311 Sheffield Ave., Chicago, Ill.

THE

CHICAGO

LUTHERAN SEMINARY RECORD

OCTOBER, 1905.

CHICAGO LUTHERAN SEMINARY PRESS
1311 Sheffield Avenue
CHICAGO, ILL.

CHICAGO

Lutheran Theological Seminary

FOUNDED, 1891

FACULTY

REV. REVERE FRANKLIN WEIDNER, D. D., LL.D.
President and Professor of Dogmatics and Exegesis.

REV. GEORGE HENRY GERBERDING, D. D.
Professor of Practical Theology

REV. ELMER F. KRAUSS, D. D.
Professor of New Testament Exegesis.

REV. ALFRED RAMSEY, A. M.
Professor of Historical Theology.

ARTHUR E. PHILLIPS, T. D.,
Instructor in Oratory and Art of Expression.

The Bible holds a central position in the system of the Institution. The course of study aims 1) to furnish peculiarly effective methods for the study of the Scriptures in the original Hebrew and Greek, as well as in the Revised English Version; 2) to establish sound and systematic methods of investigating the Scriptures and of formulating Scriptural truth. All the sciences included in theology are logically arranged in independent courses, and each subject except Greek and Hebrew exegesis may be completed in one year. Advanced students of Theology have special advantages. In the future any regular graduate from other Theological Seminaries will receive full standing, and if he is enrolled as a regular resident student for one scholastic year, and passes a satisfactory examination in six courses (Dogmatics, Apologetics and Comparative Religions, Philosophy, Hebrew Exegesis, Greek Exegesis, and Theological Literature), such a student, whether ordained or unordained, may receive the degree of B. D.

Systematic instruction is given in English, German, Music, and Elocution. The method of all instruction in the Institution is partly through text-books, partly by lectures, and partly through original investigation on the part of the student. Emphasis is laid on the devotional life of the student, and upon a close personal relation between instructor and pupil.

For the Annual Catalogue, address the PRESIDENT, at 1311 Sheffield Ave., Chicago, Ill.

THE CHICAGO
LUTHERAN SEMINARY RECORD

VOL. X. CHICAGO, OCTOBER, 1905. No. 4

Entered at the Post Office, Chicago, Ill., as second class matter, Dec. 23, 1901

The Chicago Lutheran Seminary Record is published on the 15th of January, April, July and October. Issued under the auspices of the Faculty.

Subscription price, per year, to all parts of the United States and Canada, 25 cents.

In remitting, please send Postal Note or Stamps.

Address, PROF. R. F. WEIDNER, 1311 Sheffield Ave., Chicago, Ill.

THE OPENING OF THE SEMINARY.

On the morning of Thursday, October 5th, a large audience of students and friends of the Seminary gathered in St. Mark's Chapel to take part in the exercises connected with the opening of another scholastic year. The principal addresses were delivered by the President of the Board of Directors, the Reverend S. Wagenhals, D. D., of Fort Wayne, Indiana, and by the Reverend C. A. Evald, D.D., of Chicago, a member of the Board. Both addresses were exceptionally good and were listened to with attention and interest by all present. We are happy to give in full the address of Dr. Wagenhals in this issue of the RECORD.

Addresses of congratulation were given by the following, former students of the Seminary: The Reverend C. P. MacLaughlin, the Reverend C. O. Solberg, and the Reverend J. A. Quello, all of Chicago. These men represent respectively the General Synod, the United Norwegian Synod, and the Hauge Synod.

The enrollment of new students is larger than that of last year. With the opening of the second term an additional number will be admitted, so that the total number of students for the current year will exceed that of the preceding year.

THE ADDRESS OF DR. WAGENHALS.

In compliance with the request of the President of our Faculty, I am here to address you this morning, not in any official capacity, but as a plain minister of the Gospel whose heart's desire it is, that our beloved church may have a ministry worthy of her principles and history as a church of the pure Gospel in this land of magnificent promises and opportunities.

Moreover, I am here to assure you of my profound sympathy with young men who in these times have the courage to devote themselves to a calling that offers few temporal inducements and demands many sacrifices. I shall have nothing to say by way of trying to persuade you that you have chosen a good part. Such considerations must have been weighed by each one of you before the resolution was made to enter upon your present work of preparation. If any of you have doubts about the supreme dignity and eminent usefulness of this life work, it would perhaps be better that you should turn back today and devote your formative years to a more congenial calling. Our Lord has declared without qualification, "If any man will come after me, let him deny himself and take up his cross and follow me." If this be true of the average Christian professor, it applies with emphasis to the Christian minister.

In casting about for a topic to press upon your attention, I have selected one which seems to be adapted to the current religious thought and life of our times. Although it is an old theme—one which St. Paul had occasion to urge upon members of the primitive church—it is just as applicable to her members and ministry today; for while conditions change greatly, human nature remains about the same, in all those relations which have reference to the great themes of the Gospel.

Paul is writing to the Galatians, a people as volatile in religious temperament as the bulk of our American people, or as too many American ministers. His readers had lost sight of the mountain peaks of divine truth, and were gazing at the mole hills thrown up by human conceits and philosophies, as if they expected by them to be lifted heavenward. The great man of great principles is indignant at the spectacle, and breaks forth in hot words of reproach. "O! foolish Galatians! who hath bewitched you that ye should not obey the truth? before whose eyes Jesus Christ hath been evidently set forth crucified among you;" and then further on: "After ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage?" Gal. 4:9.

Now let us see what instruction and warning his indignant reproach may have for ourselves and our church! I take it for granted that there is only one way by which great principles of revelation or of experience can be effectively preserved and transmitted from one generation to another. They must become incarnate in a greater or less number of persons. Thus alone can they become a power in human affairs and retain it. Political and economic principles may be embodied in constitutions; the ethics of society may be set forth in books; doctrines of religion may be

crystallized in creeds; but they do not become a force in the affairs of men until they have been taken up and vitalized by a person. If men would hold fast and transmit the rich legacies of truth brought to light in the past, they must themselves become instruments for realizing them in the present and for handing them on as living truth to following generations. The philosophy of a motto for a nation, or a battle cry for an army, or a watch word for a party, lies in the fact that it is the easiest and quickest way to invest the principles for which they severally stand, with the might, influence and activity of masses of persons. Institutions have been perpetuated, not by being set forth in books or sanctioned by the decrees of kings, but by being ingrained in successive generations of men and women, thus entering into their practical life, determining the drift of their thinking and the character of their habits and usages. This is true of institutions political and social. It is emphatically true of Christianity and all phases of Christianity; whether they be pure or corrupt.

But while a personality is the only medium through which truth can effectively show itself among men, a person may also become an instrument to mar or distort the truth. The character of a sunbeam may be so changed in passing through a lens as to produce the opposite effect of the original ray. The glass may bend the beam from its line, or divide the colors excluding some and intensifying others. So there is in human nature a power, I might rather say a tendency, to warp or divide religious truth—to exclude or ignore principles which are the real glory of the Gospel and to magnify elements which are indeed an effect of the glad tidings, but which when exaggerated may turn to a curse the blessings they were designed to secure.

Here then is the point upon which we wish to fasten your thoughts. The tendency of human nature to distort the truth, exposes us ministers and all God's people to the danger, on the one hand, of losing sight of truth in its organic and symmetrical unity; on the other hand, to the danger of magnifying beyond due proportion, principles which indeed have a place, but not an essential or even necessary place, in the body of religious truth.

Now I wish first of all to recall to your minds the relation in which the principles of Christianity place the individual soul toward his God and Saviour; and then dwell a few moments on the tendency of human nature to decline from that relation into one far inferior, or one that even amounts to a practical sundering of the soul from its divine Father.

The case of the Galations already referred to may help us to see ourselves and other Protestant churches. Like them we have been led by the truth of God's word into the liberty wherewith Christ makes His people free; like them we are always tending to a return to the weak and beggarly elements, that bring us under spiritual bondage and rob us of the sweetest comforts of the Gospel. One characteristic feature of the relation toward God in which the Galatians had been placed by an apprehension of the Gospel, was that they knew God. By this of course he did not mean a mere intellectual assent to those general propositions

concerning Deity that may be gathered from nature and Scripture. The knowledge here referred to is an intensely personal experience. A man's theoretical knowledge may be very limited, but if he have the knowledge of God spoken of by St. Paul, it will bring God into all the activities of his soul and body. It is a knowledge which awakens an abiding sense of the nearness and helpfulness of God. It quickens conscience, it elevates motives, it expands charity. It is the knowledge by which we realize God as the One in whom we live and move and have our being, and with whom we may deal directly. It therefore excludes the machinery of human invention, by which some person or some thing or some prescribed process of conduct or devotion is made to stand as a necessary link between the soul and its Saviour. "Christ in me my life; Christ in me my hope of glory;" these are the strong expressions by which St. Paul characterizes the relation in which this knowledge places us toward God. The divine life, the divine mind which was in Christ Jesus, brought into your life and mind as a motive power—that is what is implied in knowing God—that is what the theoretical and practical knowledge you acquire here in the Seminary, should fit you to proclaim.

Such an illuminating knowledge will bring with it a consciousness of two great truths, God's character as the holy and just One, and man's character as a sinner—a sinner whose guilt is infinite and of such a nature that it cannot be atoned for by anything short of an infinite expiation. But to behold him as the Holy One who cannot look with allowance on sin and then to see oneself as a transgressor must make an end of peace unless it be supplemented by the assurance of reconciliation and pardon. And it is just here that the enlightened mind begins to see what is meant by "the weak and beggarly elements" that lead the soul into bondage. There can be nothing but disgust with human expedients when offered for the purpose of obtaining pardon and peace. Our whole system of doctrine, the whole history of our church, is a standing protest against human theories and expedients for obtaining reconciliation with God and peace of conscience. Each one's individual experience furnishes such a protest; for where there is a knowledge of God sufficient to awaken a sense of sin, the soul cannot stop short of God's own means for effecting reconciliation. Even as a slave leads a child to the house of the schoolmaster, so the knowledge of God embodied in His law leads us to our teacher, Christ, that we might be justified by faith.

And this brings us to another expression by which St. Paul characterizes the relation of the Galatian Christian toward God. They not only knew God, but were "known of Him;" that is, they were acknowledged, owned or accepted of Him. And he intimates that this being "known of God," was the crowning feature of their spiritual relation. Simply to know God as revealed in the law does not carry with it the assurance of reconciliation and pardon. But to be known or owned or accepted of God embraces every blessing that is offered to the sinner by the glad tidings of Christ.

Known, accepted of God in Christ. Do you know what that means? It is not to be owned as a creature of God, for that relation we sustain by nature. It is not to be acknowledged as a servant of God, for that was the relation in which men stood under the dispensation of the law. He who stands related to God in Christ cannot be characterized by any title less glorious than that of son. "Heirs of God and joint heirs with Christ" is the representation scripture gives of those who are known of God.

Here again we are in position to understand what is meant by "weak and beggarly elements." Sonship is not a reward consequent on our doing or desert. It is a free gift, in virtue of what Christ has done for us. That man or church knows not what the true liberty of sonship is, that sets any store by the works of the law in this matter of salvation. The heir of God, acknowledged as such in Christ Jesus, will join with Paul in pouring contempt on the law as a way of salvation. He knows what he means when he says, that its requirements are weak and beggarly elements. He stands by the declaration: Not what I can do for myself, not what you or priest or saint can do for me, but what Christ had done in my stead, is the ground of my assurance that I am accepted of God.

And now you may wonder why I have insisted so strongly on these great truths, these first principles of the Gospel, on an occasion like this. It is because I know that you will soon leave this school to proclaim those truths to a generation, the bulk of which will persist in misunderstanding you. For the most part they will decline to listen to you. Though young and fresh and enthusiastic, you will be called "old fashioned." You will find that many within as well as those outside the church, regard a moral life after the pattern of an ethical Christ, as the very essence of religion. Almost every day you will hear some one repeat the creed of the moralist: "I believe that if I try to do what's right, I shall be all right in the sight of God." The charm about this creed is that it flatters the pride and lulls the consciences of its adherents. It leaves them to indulge the persuasion, that their paltry observances contribute to, if they do not altogether merit, eternal salvation. And thus the work of Christ is set at naught, and the wisdom of God in sending His Son is stamped as foolishness.

Now, while in principle these weak and beggarly elements are the same in all ages, their forms are ever changing, and in these disguises lies their danger. No one now thinks of returning, as Peter once did, to the Mosaic ritual; but there are all sorts and phases of beggarly elements to be found within and outside the Christian church. Romanism, of course, is loaded down with these beggarly elements. That is her strong hold in human nature. But among Protestants, too, there are those who set greater store by some form of ecclesiastical government than by the fundamental teachings of the Word. The most obsequious ritualist and the outspoken Pantheist may abide and perish and preach in one fold if they will but recognize the authority of a bishop in his ordering of the administrative functions of his office. Everything else may be modified, compromised, ignored or denied,

but not that. In our own communion, in which I have preached more than a generation, I have noticed that phrases have changed and we now hear more about things being "churchly" than, as in my earlier years, about things being "Lutheran and Evangelical," indicating a shifting of the emphasis from the message to the furniture. Then, there is the man with the beggarly elements of highest criticism based on a philosophy of history, that if universally applied would leave us no history at all, either sacred or profane. He goes about with his Bible, printed in all the colors of the rainbow, to show us that the infallible word is nothing but an aggregation of shreds and patches, and that its authors were no more inspired than Shakespeare or Longfellow. Still he wants to hang on to the church as a great ethical organism for the evolution of the race. And if we look outside the church for phases of weak and beggarly elements we encounter all sorts of fads. One of them would have us retnrn and chain ourselves to the rotten carcass of oriental heathenism, while its advocates ignore and even revile Christianity that has given and secured them all they have in life that is worth having.

Another fad would have us believe that our dear friends departed, instead of going to the mansions of the Father's house and being with Christ where He is, have passed into the miserable condition of being at the beck and call of every curious company that takes a fancy to call them up and ask them silly questions.

And to notice only one more, there is the latest fad which tells us that disease is nothing, and that sin is nothing but a general mental aberration; although the Bible assures us that the Omniscient God thought sin sufficiently real to require the sacrifice of His own and only begotten Son to redeem from its power and curse. The Lamb of God had to be slain to take away the sin of the world—sin which this fad says is nothing but a phantasy—a belief. While those who know God and are known of God hold as their most precious persuasion the declaration that "the blood of Jesus Christ cleanseth from all sin," this fad teaches that there is no sin and that if the general consensus of mankind would only think so, the decalogue is nothing but a fulmination against nonentities.

We are all at times inclined to the bondage of these weak and beggarly elements of religion. We make mere outward performances take the place of a right spirit. We try to quiet conscience by substituting a few religious acts in the place of that spirit which would make every act of our lives religious. We secretly take credit and satisfaction to ourselves for this or that service we have rendered the cause of Christ. Yes, the best of us incline to the weak and beggarly elements of a legal Christianity, forgetting that we are thereby in danger of losing the spirit of Sonship and of descending to the low plane of spiritual hirelings or bondmen.

Yet we like it. "Ye *desire* to be in bondage" was the charge Paul made against the Galatians. One of the most comprehensive and penetrating contributions that Schleimacher made to theology was the observation that "All heresies are either Ebiontic-Pelagian or Manichaean-Docetic." We have not time to give

an historical exposition of this profound sentence, I can only commend it to your careful study. If you have a firm grasp upon the philosophies underlying these four heretical sects of the primitive church, you will have a touchstone by which to test every phase of the "weak and beggarly elements" that prevail in our times; from the workrighteousness of the masculine mind that holds the "try to do what's right" creed, to the work sentiment of the feminine mind that delights to flounder in the morass of mysticism. But mark you, I am not giving you a scent with which to start you on a hunt for heresies, for that is a futile and an odious business. I quote the sentence from Schleimacher as the most comprehensive exposition I know of, on the words of Paul: "weak and beggarly elements whereunto men desire to be in bondage"—desire by a kind of psychological predisposition of sinful humanity.

And that is just the reason why those preachers who depart from the great doctrine of the atonement: "the knowing and being known of God"—"find such a quick and sympathetic following, their message is a setting forth of some phase of the weak and beggarly elements," in other words, it is a transcript from the heart of unrenewed humanity, and the mass of men readily recognize their own portrait. The preacher of weak and beggardly elements is easily popular if he be at all clever. He is "up to date;" he is "not a fossil;" "he gives the people what they want;" "he is a thinker"—why, almost any man would have his head turned by such flattering shouts from the multitude.

But Paul has a different phrase for characterizing the emissaries of "weak and beggarly elements." He had to fight them; he knew them through and through; he saw the deadly nature of their philosophies, amounting to "a trampling underfoot the blood of the covenant;" he is, therefore, not sparing with his terms: "O foolish Galatians! Who hath bewitched you that ye should not obey the truth? Are ye so foolish? Having begun in the spirit are ye now made perfect in the flesh?" We read of those who "received not the love of the truth that they might be saved; and for this cause God sent them strong delusion that they should believe a lie." We read also of those who while "professing themselves to be wise, become fools." This is the inevitable outcome of preaching or practicing the weak and beggarly elements; and perhaps our age is witnessing its fulfillment on a wider plane than ever before. If so, there is the greater need that we have preachers who themselves believe and who have been trained to teach, that the sum of all faith and of all good works is to realize the life of Christ within us. Then, those who hear and believe shall know God and be known of Him, and shall have no desire for the bondage of weak and beggarly elements of wisdom and religion.

THE COURSES OF STUDY.

As indicated in the April RECORD, our courses of study have now been so arranged that nearly every course pursued in a term is finished in five weeks. The whole scholastic year is divided into five terms. The first term ends on Friday, November 10th, and the second term begins on Monday, November 13th and closes with the preliminary examinations on December 18th, 19th and 20th, covering all the topics completed. The third term begins on Tuesday, January 2d, and continues for five weeks.

By this arrangement the following subjects are completed during the first term:

Biblical Geography,
Theological Encyclopædia (Vol. I. Exegetical Theology),
Genesis (Hebrew and English),
Ancient Church History,
Catechetics,
The Pauline Epistles (English and Greek),
History of Preaching,
Doctrine of God,
Introduction to Dogmatics,
Symbolics.

During the second term the following subjects are finished:

O. T. History,
Messianic Prophecies,
Mediæval Church History,
Sunday School Work,
Textual Criticism,
Galatians in Greek,
Comparative Religions,
Homiletics,
Anthropology and Christology,
Augsburg Confession.

The following subjects will be completed the third term:

N. T. Introduction,
The Gospel of John in Greek,
Pedagogics,
The History of the Reformation,
Evangelistics,
Romans in Greek,
Special Apologetics,
Soteriology,
History of Dogmas,
Ethics.

The subjects which are finished during the fourth and the fifth terms are indicated in the schedule.

In order to indicate clearly for our students and the friends of the institution who may wish to know what we do in detail, we publish the schedule of studies for each of the five terms.

FIRST TERM, 1905.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
7:50	Matins.	Matins.	Matins.	Matins.	Matins.
8:30	Gen. Ex. (W. II) (Heb. Eng.) Hist. of Pr. (G. III)	Heb. (Hlt. I) Gen. Ex. (W. II) (Heb.-Eng.) Hist.of Pr. (G. III)	(Heb. Hlt. I) Gen. Ex. (W. II) (Heb.-Eng.) Hist. of Pr. (G. III)	Heb. (Hlt. I) Gen. Ex. (W. II) (Heb.-Eng.) Hist. of Pr. (G. III)	Heb. (Hlt. I) Gen. Ex. (W. II) (Heb.-Eng.) Hist. of Pr. (G. III)
9:30	Bib. Geo.-Arch. (C. I) Ch. Hist. Anc. (R. II) Theol. (W. III & IV)	Bib. Geo.-Arch. (C. I) Ch. Hist.-Anc. (R. II) Theol. (W. III & IV)	Bib. Geo.-Arch. (C. I) Ch. Hist.-Anc. (R. II) Theol. (W. III & IV)	Bib. Geo.-Arch. (C. I) Ch. Hist.-Anc. (R. II) Theol. (W. III & IV)	Bib. Geo.-Arch. (C. I) Ch. Hist.-Anc. (R. II) Theol. (W. III & IV)
10:30	Intro. Phil. & Sys. (Rd. IV)	Music (K. & R. All)			Intro. Phil. & Sys. (Rd. IV)
11:30	Cat. (G. II)	Cat. (G. II)	N. T. Hist. (Hn. I) Cat. (G. II)	O. T. Theol. (Hn. I) Cat. (G. II)	Rhet. (R. I) Cat. (G. II)
2:00	Prel. Hom. (G. I) Isa.-Heb. (Hnt. II) Hist. of Phil. (Rd. IV)	Elocution (Ph. *all*)	Services (*all*)	Conf. (*all*)	Theo. Ency. (R. I) Elocution (Ph. *all*) Hist. of Phil. (Rd. IV)
3:30	Paul. Ep. (Gr. Eng.) (K. II) Intro. to Dog. (R. III & IV) Heb. (Hnt. IV)	Paul. Ep. (Gr. Eng.) (K. II) Intro. to Dog. (R. III & IV) Elocution (Ph. *all*)	Paul. Ep. (Gr. Eng.) (K. II) Intro. to Dog. (R. III & IV)	Paul. Ep. (Gr. Eng.) (K. II) Intro. to Dog. (R. III & IV)	Paul. Ep. (Gr. Eng.) (K. II) Intro. to Dog. (R. III & IV) Elocution (Ph. *all*)
4:30	Exeg. Theol. (K. I) Symb. (G. III)	Exeg. Theol. (K. I) Symb. (G. III)	Exeg. Theol. (K. I) Symb. (G. III)	Exeg. Theol. (K. I) Symb. (G. III)	Exeg. Theol. (K. I) Symb. (G. III)
5:30	Vespers.	Vespers.	Vespers.	Vespers.	Vespers.

SECOND TERM, 1905.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
7:50	Matins.	Matins.	Matins.	Matins.	Matins.
8:30	Mess. Proph. (W. II) Pract. Hom. (G. III) Comp. Rel. (Pr. IV)	Heb. (Hlt. I) Mess. Proph. (W. II) Pract. Hom. (G. III) Comp. Rel. (R. IV)	Heb. (Hlt. I) Mess. Proph. (W. II) Pract. Hom. (G. III) Comp. Rel. (R. IV)	Heb. (Hlt. I) Mess. Proph. (W. II) Pract. Hom. (G. III) Comp. Rel. (R. IV)	Heb. (Hlt. I) Mess. Proph. (W. II) Pract. Hom. (G. III) Comp. Rel. (R. IV)
9:30	O. T. Hist. (C. I) Ch. Hist. Med. (R. II) Anthr. & Chris. (W. III & IV)	O. T. Hist. (C. I) Ch. Hist. Med. (R. II) Anthr. & Chris. (W. III & IV)	O. T. Hist. (C. I) Ch. Hist. Med. (R. II) Anthr. & Chris. (W. III & IV)	O. T. Hist. (C. I) Ch. Hist. Med. (R. II) Anthr. & Chris. (W. III & IV)	O. T. Hist. (C. I) Ch. Hist. Med. (R. II) Anthr. & Chris. (W. III & IV)
10:30	Intro. to Phil. & Sys. (Rd. IV)	Music (K. & R. all)			Intro. to Phil. & Sys. (Rd. IV)
11:30	S. S. Work (G. II)	S. S. Work (G. II)	N. T. Hist. (Hn. I) S. S. Work (G. II)	O. T. Theo. (Hn. I) S. S. Work (G. II)	Rhetoric (R. I) S. S. Work (G. II)
2:00	Prel. Hom. (G. I) Isa. (Hnt. II) Hist. of Phil. (Rd. IV)	Elocution (P. all)	Service (all)	Conference (all)	Theo. Ency. (R. I) Hist. of Phil. (Rd. IV) Elocution (P. all)
3:30	Text Crt. & Gal. (K. II) Aug. Conf. (R. III) Heb. (Hnt. IV)	Text Crt. & Gal. (K. II) Aug. Conf. (R. III) Elocution (P. all)	Text Crt. & Gal. (K. II) Aug. Conf. (R. III)	Text Crt. & Gal. (K. II) Aug. Conf. (R. III)	Text Crt. Gal. (K. II) Aug. Conf. (R. II) Elocution (P. all)
4:30	Gr. Meth. & Jno. (K. I) Ethics (G. III)	Gr. Meth. & Jno. (K. I) Ethics (G. III)	Gr. Meth. & Jno. (K. I) Ethics (G. III)	Gr. Meth. & Jno. (K. I) Ethics (G. III)	Gr. Meth. & Jno. (K. I) Ethics (G. III)
5:30	Vespers.	Vespers.	Vespers.	Vespers.	Vespers.

THIRD TERM, 1906.

	MONDAY.	TUESDAY	WEDNESDAY.	THURSDAY.	FRIDAY.
7:50	Matins.	Matins.	Matins.	Matins.	Matins.
8:30	Pedagog. (W. II) Spec. Apolo. (G. IV)	Heb. (Hlt. I) Pedagog. (W. II) Spec. Apolo. (G. IV)	Heb. (Hlt. I) Pedagog. (W. II) Spec. Apolo. (G. IV)	Heb. (Hlt. I) Pedagog. (W. II) Spec. Apolo. (G. IV)	Heb. (Hlt. I) Pedagog. (W. II) Spec. Apolo. (G. IV)
9:30	Ch. Hist. Ref. (R. II) Soter. (W. III & IV) N. T. Intro. (K. I)	Ch. Hist. Ref. (R. II) Soter. (W. III & IV) N. T. Intro. (K. I)	Ch. Hist. Ref. (R. II) Soter. (W. II & IV) N. T. Intro. (K. I)	Ch. Hist. Ref. (R. II) Soter. (W. III & IV) N. T. Intro. (K. I)	Ch. Hist. Ref. (R. II) Soter. (W. III & IV) N. T. Intro. K. I)
10:30	Intro. to Phil. & Sys. (Rd. IV)	Music (K. & R. all)			Intro. to Phil. & Sys. (Rd. IV)
11:30	Evang. (G. II)	Evang. (G. II)	N. T. Hist. (Hn. I) Evang. (G. II)	O. T. Theo. (Hn. I) Evang. (G. II)	Rhetoric (R. I) Evang. (G. II)
2:00	Prel. Hom. (G. I) Isa. (Hnt. II) Hist. of Phil. (Rd. IV)	Elocution (P. all)	Service (all)	Conference (all)	Theo. Ency. (R. I) Hist. of Phil. (Rd. IV) Elocution (P. all)
3:30	Rom. (K. II) Hist. of Dogmas (R. III) Heb. (Hnt. IV)	Rom. (K. II) Hist. of Dogmas (R. III. Elocution (P. all)	Rom. (K. II) Hist. of Dogmas (R. III)	Rom. (K. II) Hist. of Dogmas (R. III.	Rom. (K. II) Hist. of Dogmas (R. III) Elocution (P. all)
4:30	Gr. Meth. & Jno. (K. I) Ethics (G. III)	Gr. Meth. & Jno. (K. I) Ethics (G. III)	Gr. Meth. & Jno. (K. I) Ethics (G. III)	Gr. Meth. & Jno. (K. I) Ethics (G. III)	Gr. Meth. & Jno. (K. I) Ethics (G. III)
5:30	Vespers.	Vespers.	Vespers.	Vespers.	Vespers.

FOURTH TERM, 1906.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
7:50	Matins.	Matins.	Matins.	Matins.	Matins.
8:30	Pneu. (W. III & IV)	Heb. (Hlt. I) Pneu. (W. III & IV)	Heb. (Hlt. I) Pneu. (W. III & IV)	Heb. (Hlt. I) Pneu. (W. III & IV)	Heb. (Hlt. I) Pneu. (W. III & IV)
9:30	O. T. Intro. (W. I) Ch. Hist. Med. (R. II) Past. Theol. (G. III)	O. T. Intro. (W. I) Ch. Hist. Med. (R. II) Past. Theol. (G. III)	O. T. Intro. (W. I) Ch. Hist. Med. (R. II) Past. Theol. (G. III)	O. T. Intro. (W. I) Ch. Hist. Med. (R. II) Past. Theol. (G. III)	O. T. Intro. (W. I) Ch. Hist. Med. (R. II) Past. Theol. (G. III)
10:30	Intr. to Phil. & Sys. (Rd. IV)	Music (K. & R. all)			Intr. to Phil. & Sys. (Rd. IV)
11:30	Diac. (G. II) Phil. Apol. (K. IV)	Diac. (G. II) Phil. Apol. (K. IV)	N. T. Hist. (Hn. I) Diac. (G. II) Phil. Apol. (K. IV)	O. T. Theol. (Hn. I) Diac. (G. II) Phil. Apol. (K. IV)	Rhetoric (R. I) Diac. (G. II) Phil. Apol. (K. IV)
2:00	Prel. Hom. (G. I) Isa. (Hnt. II) Hist. of Phil. (Rd. IV)	Elocution (P. all)	Service (all)	Conference (all)	Theol. Ency. (R. I) Elocution (Ph. all) Hist. of Phil. (Rd. IV)
3:30	Lit. (K. III) Heb. Hnt. IV)	Lit. (K. III) Elocution (P. all)	Lit. (K. III)	Lit. (K. III)	Lit. (K. III) Elocution (P. all)
4:30	Harm. & Mk. (K. I) Phil. Ethics (G. II & III)	Harm. & Mk. (K. I) Phil. Ethics (G. II & III)	Harm. & Mk. (K. I) Phil. Ethics (G. II & III)	Harm. & Mk. (K. I) Phil. Ethics (G. II & III)	Harm. & Mk. (K. I) Phil. Ethics (G. II & III)
5:30	Vespers.	Vespers.	Vespers.	Vespers.	Vespers.

FIFTH TERM, 1906.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
7:50	Matins.	Matins.	Matins.	Matins.	Matins.
8:30	High. Crit. (W. IV)	Heb. (Hlt. I) High. Crit. (W. IV)	Heb. (Hlt. I) High. Crit. (W. IV)	Heb. (Hlt. I) High. Crit. (W. IV)	Heb. (Hlt. I) High. Crit. (W. IV)
9:30	N. T. Theol. (K. I) Ch. Hist. U. S. (R. II) Eccles. (W. III & IV)	N. T. Theol. (K. I) Ch. Hist. U. S. (R. II) Eccles. (W. II & IV)	N. T. Theol. (K. I) Ch. Hist. U. S. (R. II) Eccles. (W III & IV)	N. T. Theol. (K. I) Ch. Hist. U. S. (R. II) Eccles. (W. III & IV)	N. T. Theol. (K. I) Ch. Hist. U. S. (R. II) Eccles. (W. III & IV)
10:30	Intr. to Phil. & Sys. (R. IV)	Music (K. & R. all)			Intr. to Phil. & Sys. (R. IV)
11:30	Sociol. (G. II & IV)	Sociol. (G. II & IV)	N. T. Hist. (Hn. I) Sociol. (G. II & IV)	O. T. Theol. (Hn. I) Sociol. (G. II & IV)	Rhetoric (R. I) Sociol. (G. II & IV)
2:00	Prel. Hom. (G. I) Isa. (Hnt. II) Hist. of Phil. (Rd. IV)	Elocution (P. all)	Service (all)	Conference (all)	Theol. Ency. (R. I) Elocution (P. all) Hist. of Phil. (Rd. IV)
3:30	Christ. Arch. (R. III) Col. & Ephes. (K. IV)	Christ. Arch. (R. III) Col. & Ephes (K. IV)	Christ. Arch (R. III) Col. & Ephes, (K. IV)	Christ. Arch. (R. III) Col. & Ephes. (K. IV)	Christ. Arch. R. III) Col. & Ephes. (K. IV)
4:30	Acts (K. I) Gen. Apol. (G. III)	Acts (K. I) Gen. Apol. (G. III)	Acts (K. I) Gen. Apol. (G. III)	Acts (K. I) Gen. Apol. (G. III)	Acts (K. I) Gen. Apol. (G. III)
5:30	Vespers.	Vespers.	Vespers.	Vespers.	Vespers.

THE ICELANDIC SYNOD.

The Icelanders are among the brightest and most intelligent peoples of the earth. Illiteracy is practically unknown among them. During the last quarter of a century probably one-third of the population of Iceland has come to North America. They are becoming a mighty factor in the civil and religious development of North Dakota and Manitoba. *Von haus aus* they are all Lutheran. The church in their poor but scholarly home-land has not escaped the blight of Rationalism which drifts so easily into Unitarianism.

The brave little Icelandic Evangelical Lutheran Synod in America was organized in 1885 by about four ministers. This Synod has from the start set its face firmly against these baleful influences and ever holds aloft the banner of a sound Evangelical Lutheran faith.

Like all the early immigrants, these good people have had as their most perplexing problem the securing of a proper and desirable ministry. Too few and poor in this world's goods, they have as yet felt unable to found their own institutions for higher education, and have sent their students to other Lutheran schools. But not all would or could go far from home to attend such schools. Many, to their own spiritual hurt, have attended the state universities and became alienated from their faith and church.

They have lately entered into an agreement with the excellent Gustavus Adolphus College, at St. Peter, Minn., to maintain a professorship there. This will, for the present, settle the College Question for them. But they sorely need at least two good high-class academies, which if properly manned and managed can be self-sustaining from the start. With the exception of two of their earlier students, they have sent their theological candidates to General Council Seminaries. From the day of its opening the Chicago Seminary was looked to by the Icelanders. The two first students on the ground on the first day were Icelanders. With the single

exception of one year, Icelanders have been present during every term. The vice-president and secretary of Synod, with a majority of all its ministers, are graduates of our school. At the late meeting of the Synod held in Minneota, Minn., the following resolutions were adopted and sent us by the secretary:

1. Resolved that the Synod expresses its gratitude to the Lutheran Theological Seminary in Chicago for the assistance rendered us by that institution, and the Synod hereby declares that Seminary to be the school recognized by the Synod as an institution for its theological students.

2. The Synod urges its pastors, where such thing is possible, to collect money for the support of this Seminary.

3. The Synod recommends that such theologians (Pastors or graduates), who hereafter seek admission to our Synod, take at least a one year's course at the Chicago Lutheran Seminary.

GENERAL SECRETARY'S NOTES.

The harvest is past, the summer is ended, and the students have returned from their arduous fields of labor and are busily engaged, some in clearing the linguistic forests of the Hebrews; some in rehearsing the pleasing (?) tales of the Gnostics, while others are entertaining the high hopes of becoming renowned dogmaticians.

The learned doctors and professors with renewed energies are guiding with steady steps the trembling neophytes through the catacombs of the Fathers.

Amid these encouraging scenes the General Secretary is hastening to tell the Church what is being accomplished and what is needed at the School of the Prophets.

During the summer the professors and your servant were greatly encouraged by the favors of the kind pastors and friends in New York City, Western Pennsylvania, Ohio and Wisconsin. We use this opportunity to express our profound gratitude. May the dear Lord whose servants they cheered streng hen them to the increase of their faith and to the promise of His holy name.

The Spirit of the Lord prompted three friends of

our Seminary to lay two large offerings ($1,000 and $500) on the altar of God for the spread of His Word. The one was given by Henry Copp, of Lewisburg, O. (Rev. E. Potts, pastor), who fell on sleep in early spring; the other from Mr. and Mrs. (deceased) David Knestrick, of Bethlehem congregation, Scenery Hill, Pa. (Rev. Wm. Ulrich, pastor). These friends know how to build living monuments. What a fitting eulogy—"Servants of God, well done!" May those who read of these deeds think of building similar monuments. Such memorials speak to generations long after our tents have been pitched upon God's green acres. If we wish to be long remembered we must do something worth writing about or write something worth reading.

What wonderful influences pastors can exert over their flocks! This is demonstrated by the acts of the above congregations. From the former parish we have two noble and godly sons at our school and yearly these saints send in their contributions and now comes a legacy. From the latter parish we have a former pastor as one of our professors, and, after filling the Secretary's purse several months ago, the cheering news reaches us of what two God-fearing parents have done, and these gifts are but forerunners of others to follow. The Spirit of the Lord is at work and all because the pastors of these parishes are workmen that need not be ashamed. Men and means will come when God's power and God's methods are applied.

During the summer the rooms in Eliza Hall (our dormitory and recitation building) have been renovated. The walls have been calcimined, new portieres hung and small rugs laid. They present an inviting appearance. Some of these rooms have been renovated at the expense of those who originally furnished them. Many thanks to all these kind friends. It clearly demonstrates the fact that those who once build monuments in God's school desire to keep the green grass round about them.

Eight or ten rooms, whose original furnishers are not able to refit them, have not yet been pro-

vided for. Will some kind person or wide-awake Church society please write to the General Secretary and he will be pleased to enlist their service in a worthy cause.

Sorrow and sympathy filled our hearts when our faithful and loving President returned from Europe with an additional affliction. We, however, thank God that he is again able to be in his classroom. Let the whole Church pray for his speedy recovery.

The Board of Directors have relieved our President of all financial responsibility which has been weighing so heavily upon him for many years. We plead therefore with our friends that they aid us in this work and thus cheer our afflicted brother.

Our school lives entirely upon the free-will offerings of the faithful followers of the Cross. Dear reader, we submit a number of ways in which you can assist us and thus preach the Gospel by proxy.

$1.00 to $4.00 per year secures THE RECORD (our quarterly), and assists us.

$5.00 per year admits you as a member of our "Seminary Aid Society."

$25.00 per year is one-fourth of a share toward the support of a professor, or can be given toward the New Building.

$100.00 per year is one share toward the support of a professor, or can be given toward the New Building.

$1,000 endows half a scholarship to aid worthy students.

$1,500 supports a professor for one year.

$2,000 endows a scholarship.

$12,000 liquidates the Seminary's expenses for one year.

$25,000 erects our New Chapel.

$40,000 to $50,000 endows a professor's chair or erects a New Building.

Let us build "living monuments" that our faith may manifest itself to generations yet unborn.

78. The Meaning of the Angels of the Seven Churches.

1) By the *angel* of the church is to be understood *a*) not "a guardian angel" (so Reuss, Alford, Weiss, etc.); *b*) nor "the personified spirit of a congregation" (so De Wette, Luecke, Duesterdieck, Gebhardt, Lange, etc.); *c*) nor "the collective presbytery" (Hengstenberg, etc.); *d*) nor "a bishop proper" (Trench, Wordsworth, Sadler, Lee, etc.); *e*) but "the president" of the presbytery, "the chief pastor or minister."

2) When Lee (in *Speaker's Commentary*) says: "By the *Angels* here are to be understood the *Bishops*, in the *modern* sense of the title,—the term *bishop* (*episkopos*, Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Tit. 1:7) not being as yet restricted to the Successors of the Apostles"—he simply writes as a partisan, putting into this period two conceptions that belong to the latter part of the second century, *a*) the idea of a *diocesan* bishop; and *b*) that the *diocesan* bishop was the successor of the Apostles.

3) All we have a right to affirm is that the *angel* of the Church is the *president* of the presbytery, the *chief pastor*, probably the same as the *congregational bishop* of which Ignatius so often speaks in his writings, even as early as 100 A. D.

4) But we find no trace whatever of any *diocesan* bishop in Apostolic Writings.

79. Summary of Results.

1) It is a fact accepted by scholars of diverse schools, that by the latter part of the second century the Episcopal office was formally and widely established.

2) It is well-known that there were three stages in this development represented by three great names, Ignatius of Antioch (*died* 107 or 115 A. D.), Irenæus of Lyons (*d.* 202), and Cyprian of Carthage (*d.* 258).

3) It is also well-known that all the references of Ignatius in his writings (100 A. D.) are to the local or *congregational* bishop. He does not know of any *diocesan* episcopate, but the bishop of whom he speaks is the pastor of a single congregation.

4) It is also accepted as a historical fact that by the middle of the second century it was almost the universal case—that each organized congregation had 1) its bishop, 2) its presbyters, and 3) its deacons.

5) But in all cases it is the *congregational* episcopate.

6) From 62 A. D. to 100 A. D. during the Apostles' time (notably of St. John) there was a natural development in the matter of government and of organization—in accordance with the Pauline principle, "Let all things be done decently and in order" (1 Cor. 14:40).

7) This transition was gradual.

a) At first every congregation was distinct in its government, under the general supervision of the Apostles or of an Apostle.

b) Then for a time each congregation was governed by a body of elders or bishops perfectly co-ordinate. This presbytery was a congregational one.

c) The first step in the change was to give one of the bishop-presbyters a more prominent place as president of the presbyters, or as presiding elder, or presiding bishop,—known in history by the time of Ignatius as the *congregational bishop*.

d) There was thus a gradual development of the office of the *congregational* bishop from the presbytery.

e) From this point during the latter part of the second century the Church in her liberty developed the *diocesan* or historic Episcopacy. (For a full discussion see my *Doctrine of the Church*.)

8) The position of James at the head of the Church at Jerusalem naturally prepared the way for the *congregational* episcopate, and so did the labors of St. John at Ephesus, as can be seen from the *angels* of the Seven Churches, which give evidence (not to mention other historical reasons), that the idea of the *congregational* Episcopate was making headway.

9) The question now arises, Is the Episcopate of divine and Apostolic origin? When the question is put in this way, by the *Episcopate* is meant the *diocesan* or Historic Episcopate. There can be only one answer to this. The *diocesan* episcopate neither directly or indirectly is of divine origin, nor has it any Apostolic authority or sanction. The *diocesan* Episcopacy was not known until the latter part of the second century, and took its rise out of the *congregational* episcopate by way of a human and perfectly natural development, which was in accordance with the liberty the Church has to adopt such form of organization as seems wisest and best under special circumstances.

10) If the question however should be asked, Has the *Congregational* Episcopate any Apostolic sanction and authority, our answer would have to be different. But this is not the point at issue. For the *congregational* bishop is always only *primus inter pares*, whether we think of James, the Lord's brother, at Jerusalem, or of the *Angels* of the Seven Churches, or of any possible cases of *congregational* bishops whether of Symeon at Jerusalem, or of Evodius and Ignatius at Antioch, or of Timothy (?) and Onesimus at Ephesus, or of Polycarp at Smyrna, etc.

11) When Lightfoot says (p. 199): "As late therefore as the year 70 no distinct signs of episcopal government have appeared in Gentile Christendom. Yet unless we have recourse to a sweeping condemnation of received documents, it seems

SPECIAL OFFER AT 50% DISCOUNT

The Lutheran Commentary

By Scholars of the Lutheran Church in the U. S.

Under the Editorial Charge of HENRY EYSTER JACOBS, D. D., LL. D.

SPECIAL OFFER

The price of this set has heretofore been Eighteen Dollars, but for a limited time we will accept orders for the

Complete Set, 6 Volumes Bound in Cloth, for

$9.00

and subscribers may pay for the set in **MONTHLY INSTALLMENTS of ONE DOLLAR.**

The books are printed on fine paper, and bound in cloth, stamped in gold.

The set will be sent by express or freight as requested, the charges for transportation to be paid by the purchaser. In every point of manufacture—typography, paper and binding—the set is absolutely first-class.

THE LUTHERAN COMMENTARY

Comprises six volumes of about eight hundred pages each, and incorporates the text of the revised version.

The work fills an intermediate position between scientific and popular exposition. It does not enter into the discussion of critical questions, but seeks to present results. It is adapted to the wants of pastors, and is especially valuable to intelligent laymen and Sunday-school teachers.

VOL. I, MATTHEW. By the late Prof. C. F. Schaeffer, D. D., Professor in the Lutheran Seminaries at Columbus, Gettysburg and Philadelphia; translator of Kurtz's Sacred History, and the volume on Acts (Am. Ed. Lange's Commentary).

VOL. II. MARK. By Rev. J. A. W. Haas, B. D., New York.

LUKE. By the late Prof. H. L. Baugher, D. D., Professor of the Greek Language and Literature, Pennsylvania College, Gettysburg, Pa., and Professor of N. T. Exegesis in Theol. Seminary, Gettysburg.

VOL. III. JOHN. By Prof. A. Spaeth, D. D., LL. D., Professor of Hermeneutics and N. T. Exegesis, Lutheran Seminary, Philadelphia, Pa.

ACTS. By Prof. F. W. Stellhorn, D. D., Professor of Theology, Capitol University, Columbus, O.; author of "Lexicon of N.T.Greek," Leipzig, 1886.

VOL. IV. ROMANS — I CORINTHIANS. By Prof. H. E. Jacobs, D. D., LL. D., Professor Systematic Theology, Lutheran Seminary, Philadelphia, Pa., editor of "Meyer on Galatians, Ephesians and Revelation."

II CORINTHIANS — GALATIANS. By Prof. G. F. Spieker, D. D., Professor in Lutheran Seminary, Philadelphia; Prof. C. A. Swenson, D. D., President Bethany College, Lindsborg, Kan.

VOL. V. EPHESIANS—THESSALONIANS. By Rev. E. T. Horn, D.D., Reading, Pa.; Prof. A. G. Voigt, D. D., late Professor of Theology, Newberry College, Newberry, S. C.

PASTORAL EPISTLES AND HEBREWS. By Prof. E. J. Wolf, D. D., Professor of History and Greek N. T. Exegesis, Theological Seminary, Gettysburg, Pa.

VOL. VI. JAMES — REVELATION. By Prof. R. F. Weidner, D. D., LL. D., Professor of Dogmatic Theology and Exegesis, Lutheran Seminary, Chicago, Ill.

MAIL YOUR ORDER TO

WARTBURG PUBLISHING HOUSE

PAULUS LIST, Mngr. 84 Wabash Ave., CHICAGO

WE MAKE A

Specialty of buying and selling second-hand **THEOLOGICAL BOOKS.** Our prices are but **ONE-HALF** the regular price for new ones. All Books are **WARRANTED** to be **SOUND** and **PERFECT** in binding and text. **SEND** for **CATALOGUES,** or when in Chicago, don't fail to examine our large stock. We refer by permission to Prof. R. F. Weidner, D. D.; also to any clergyman or theological seminary in Chicago.

Barker's Famous Old Book-Store

184-186 Dearborn St. Between Monroe and Adams

CHICAGO, ILL.

DO YOU

READ A

Weekly Church Paper?

THE GENERAL COUNCIL PUBLISHES THE VERY PAPER YOU WANT

Its profits, if any, go into the General Council's treasury
It contains wide-awake editorials
It has a large list of the best contributors
It gives news from all sections of the Council and the world

SUBSCRIBE FOR **The Lutheran** A 16 PAGE WEEKLY

PRICE $2.00 PER YEAR

Address_____

THE LUTHERAN... 1522 Arch Street
Philadelphia, Pa.

The Funk & Wagnalls Company

30 LaFayette Place, NEW YORK

Publish the following books used as text books, or recommended as books of reference, in the courses offered by this Seminary:

ZENOS: The Elements of Higher Criticism. 1 vol.....$ 1 00
It does not advocate or oppose, but simply states and explains the principles and methods of the higher criticism.

ENCYCLOPEDIA OF SOCIAL REFORMS. 1 vol..... 7 50
Edited by W. D. P. Bliss. Large octavo, 1447 pp.

GUMLICH: Christian Creeds and Confessions. 1 vol..... 1 00

STALL: Methods of Church Work. 1 vol..... 1 50

HOOD: Throne of Eloquence. 1 vol., 486 pp..... 2 00
——: Vocation of the Preacher. 1 vol., 534 pp..... 2 00

NICOL: Recent Explorations in Bible Lands..... 0 50

PULPIT COMMENTARY: 51 vols..... 102 00

STUDENTS' STANDARD DICTIONARY..... 2 50

YOUNG: Analytical Concordance. 1 vol..... 5 00
"By far the most complete Concordance in the English or any other language."—*Philip Schaff, D. D.*

WEISS: Introduction to New Testament. 2 vols..... 4 00
"This strikes us as decidedly the best of Dr. Weiss's works."

KURTZ: Church History. 3 vols..... 6 00
"As a text-book for students no better ecclesiastical history can be named."—*The Christian, London.*

MEYER: Commentaries on the New Testament. 11 vols..... 33 00

GODET: St. Luke. 1 vol..... 3 00
——: St. John. 2 vols..... 6 00
——: Romans. 1 vol..... 3 00
"Godet's Commentaries combine the critical and the spiritual perhaps more effectually than any other with which I am acquainted."

PUSEY: Minor Prophets. 2 vols..... 6 00
"It is the best exposition known to me of that section of the sacred Scriptures."—*Bishop Taylor.*

HOPPIN: Pastoral Theology. 1 vol..... 2 50
——: Homiletics. 1 vol..... 3 00

SHEPPARD: Before an Audience. 1 vol..... 0 75
"Replete with practical sense and sound suggestions."

SCHAFF-HERZOG: Encyclopædia. 4 vols..... 20 00
"The Schaff-Herzog is the best general Dictionary on religious knowledge."—*New York Herald.*

CYCLOPÆDIA OF MISSIONS. 2 vols..... 12 00
"A work which many must use, and all who use must praise."

DELITZSCH: A Day in Capernaum. 1 vol..... 0 75
"The rare gift and learning of Delitzsch never produced a sweeter, more touching work than this."

——: A Commentary on the Psalms. 3 vols..... 6 00
"An invaluable and a permanent addition to the Biblical library of students."—*Lutheran Quarterly.*

——: Isaiah. 2 vols..... 5 00
"It has never been surpassed, if ever equaled."

PUSEY: Daniel. 1 vol..... 3 00
"The best English work upon its subject."—*Sunday School Times.*

Four FINE TRAINS *to* WINTERLESS California

EACH THE BEST OF ITS CLASS

ALL THE WAY

"California Fast Mail" is the newest one
Leaves Chicago every morning
In 72 hours you are in Los Angeles
Only three nights out to San Francisco

ALL CLASSES OF TICKETS HONORED

Apply to J. M. CONNELL, General Agent
A. T. & S. F. Ry., 109 Adams St., Chicago

San Joaquin Valley California

Is the place for farmers and dairymen of moderate means. : : : It has a winterless climate, rich, deep soil, is well irrigated, and land may be procured at very reasonable figures, which in a few years will treble in value.

"THE SAN JOAQUIN VALLEY"

A book of 112 pages and 103 fine illustrations, describes all parts of the valley, its climate, soil, population, churches, schools, products, markets, transportation facilities and cost of living.

TEN CENTS PER COPY

Dept. C 24, Advertising Bureau,
431 California St., San Francisco, Cal.

Southern Pacific

Colorado Midland Railway

Penetrates the heart of Colorado, passing thro' the Grandest Mountain Scenery, reaching MANITOU, CRIPPLE CREEK, GLENWOOD SPRINGS, LEADVILLE

YOU CAN GO TO

CALIFORNIA THRO' SCENIC COLORADO

WITHOUT EXTRA EXPENSE

Observation Library Cars Denver to Ogden

Pullman Tourist Cars CHICAGO and ST. LOUIS to CALIFORNIA via Great Salt Lake

---

Write for books and rates

H. C. BUSH, Traffic Mgr., Denver, Colo.
C. H. SPEERS, Gen. Pass. Agt., Denver, Colo.
H. W. JACKSON, Gen. Agent, Chicago

"FOLLOW THE FLAG"

WABASH LINE

"BANNER BLUE LIMITED"

BETWEEN

ST. LOUIS AND CHICAGO

THE FINEST DAY TRAIN IN THE WORLD

CONSIST OF TRAIN:

Combination Baggage Car and Smoker
Combination Coach and Chair Car : : : :
Combination Dining and Buffet Car : :
Combination Observation and Parlor Car

Painted in Royal Blue and Gold; vestibuled throughout; lighted by electricity; finished in African Mahogany, inlaid with holly; windowed with bevel plate and Cathedral jewel glass; furnished with Wilton carpets and upholstered with silk plush; Haviland china and Toledo cut glass; pantry, kitchen and chef's department specially designed; every car supplied with hot and cold water and heated by steam.

C. S. CRANE, General Passenger and Ticket Agent — St. Louis, Mo.

NORTH GERMAN LLOYD STEAMSHIP CO.

A REGULAR SERVICE MAINTAINED BETWEEN

BALTIMORE AND BREMEN

BY THE NEW AND POPULAR TWIN-SCREW STEAMERS

Rhein	**Brandenburg**	**Frankfurt**
Main	**Breslau**	**Hannover**
Neckar	**Cassel**	**Koeln** **Chemnitz**

These steamers are built of the best Siemens steel and according to the most modern ideas, and by their construction and the division of the ship's space into water-tight compartments provide the greatest safety against the dangers of the sea,

The dimensions of the steamers are as follows:

Length, 428 to 500 feet; Breadth, 54 to 58 feet; Tonnage, 7,500-10,000; Over 5,000,000 passengers were forwarded by steamers of the North German Lloyd up to the end of the year 1904.

Cabins, saloons, smoking rooms and bath rooms are all on the upper deck and furnished in the best manner.

Eectric lights in all parts of the ships, good cooking, moderate prices

Second Cabin, $50. and up, according to location.

Reduced rates to Europe from August 1st until April 30th

FOR FURTHER INFORMATION APPLY TO

A. SCHUMACHER & CO., General Agents : : Baltimore, Md.

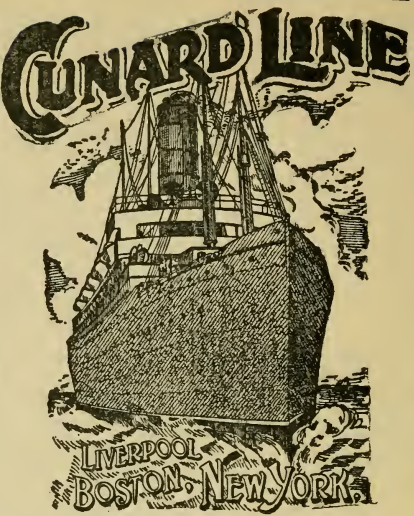
H. CLAUSSENIUS & CO., General Western Agents, Chicago, Ill.

OR TO THEIR LOCAL AGENTS

ESTABLISHED 1840

For SAFETY, SPEED and COMFORT

TAKE THE OLD RELIABLE



RECORD PASSAGE

5 Days
7 Hours
23 Minutes

The Oldest Line Crossing the Atlantic. When you send for Friends or go to Europe, BEAR IN MIND the FOLLOWING FACTS:

THE TWIN-SCREW STEAMSHIPS

LUCANIA and CAMPANIA

620 Feet Long, 30,000 Horse Power
The Fastest Steamers on New York—Liverpool Route.

THE FAST EXPRESS STEAMERS

UMBRIA and ETRURIA

525 Feet Long, 14,500 Horse Power.

THE MAMMOTH TWIN-SCREW STEAMSHIPS

IVERNIA and SAXONIA

600 Feet Long, 14,150 Tons.

Two of the Largest Steamers that ever entered the Port of Boston.
Saturday Sailings from New York and Boston to Liverpool, Calling at Queenstown

SPECIAL ANNOUNCEMENT. New Mediterranean—Adriatic Service.
The Cunard Line has inaugurated a fortnightly service from New York direct to Trieste and Fiume, calling at Naples, with magnificent large new (1904) modern twin-screw steamers, specially fitted for this service. Low rates, interesting itinerary. Send for booklet.

CARPATHIA, new twin-screw, 13,563 tons.
ULTONIA, twin-screw, 10,402 tons.
SLAVONIA, new twin-screw, 10.605 tons.
PANNONIA, new twin-screw, 9,851 tons.

F. G. WHITING, Mgr. West, Dept. Cor. Dearborn and Randolph Sts., Chicago

OR OUR LOCAL AGENTS EVERYWHERE

EUROPE

THOS. COOK & SON

Managers of

TOURS AND EXCURSIONS

NEW YORK: 261 and 1185 Broadway, and 649 Madison Ave.
BOSTON: 332 Washington St. PHILADELPHIA: 830 Chestnut St.
CHICAGO: 234 South Clark St. SAN FRANCISCO: 621 Market St.

WRITE immediately for preliminary synopsis of our European tours for the coming season, in which you will find particulars of thirty-three parties leaving here between April 29th and August 19th, the fares ranging from $175 to $1,015, according to the length of the tour, accommodation provided, etc. The itineraries of these tours have been carefully prepared to meet the requirements of all classes of Travellers, the various routes including all of the principal places of interest on the Continent and in Great Britain. We issue three different programs giving the detailed itineraries of our different tours, Series A (High Class), Series B (Mediterranean Vacation), and Series C and D (Mid-Summer Vacation), any of which will be sent free upon application. When writing kindly state which of these programs you desire.

INDEPENDENT TRAVEL

In our position as PASSENGER AGENTS for the principal steamship and railway companies of the world, we are able to offer exceptional facilities to independent travellers, whether it be for a trip of a few days or a long tour to Europe or around the world. Full information about any trip of this kind will be furnished without cost at any of our offices.

Cook's TRAVELLER'S GAZETTE, published monthly at 10 cents per copy or $1.00 per year, contains particulars of the rates and sailings of all Trans-Atlantic and Coastwise steamship lines and a great deal of other information of value to prospective travellers. Send for a copy.

COOK'S HOTEL COUPONS

Provide a convenient, reliable and economical means of obtaining accommodations at hotels of excellent standing in all parts of the world, at fixed rates. Available at over 2,000 hotels.

LETTERS OF CREDIT ISSUED FOREIGN MONEY BOUGHT AND SOLD
MONEY FORWARDED BY DRAFT OR CABLE

THOS. COOK & SON

234 South Clark Street CHICAGO, ILL.

OR, AS ABOVE

CORPORATE TITLE

"THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH, AT CHICAGO, ILLINOIS."

BOARD OF DIRECTORS

CLASS I.—Term Expires First Wednesday in October, 1908.

REV. C. A. EWALD, D. D.,	Chicago, Ill
REV. H. W. ROTH, D. D., *Treasurer*, 94 College Ave.	Greenville, Pa.
MR. J. A. BOHN,	Minneapolis, Minn.
HARRY MCCREARY,	Carson City, Nev.
REV. HIRAM PETERS,	Decatur, Ill.

CLASS II.—Term Expires First Wednesday in October, 1906.

REV. W. K. FRICK, *Secretary*,	Milwaukee, Wis
MR. C. A. SMITH,	Minneapolis, Minn
REV. S. WAGENHALS, D. D., *President*,	Fort Wayne, Ind
MR. M. L. DECK,	Decatur, Ill

CLASS III.—Term Expires First Wednesday in October, 1907.

REV. W. J. MILLER, D. D.,	Greensburg, Pa.
REV. G. W. MECHLING, D. D.,	Lancaster, Ohio
O. J. WATERS, M. D.,	Chicago, Ill.
MR. A. P. JOHNSON,	Chicago, Ill.

The Board of Directors of the Chicago Seminary was originally appointed by the General Council of the Evangelical Lutheran Church in 1891, and the Directors are now elected from Synods belonging to the General Council,—the four English Synods of the West, Synod of Northwest, Chicago District Synod of Ohio, and Pittsburg, being now represented in the Board. In 1893, at the meeting held in Fort Wayne, Ind., the General Council adopted the following resolution:

"*That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young institution to our pastors and people.*"

The *sixteenth* scholastic year begins on *Thursday*, Oct. 6, 1906. The Seminary is open to all students of the Lutheran Church. As a rule, none but College graduates will be admitted. Applicants must furnish satisfactory testimonials. Graduation in sixteen courses (three years) entitles the student to a diploma with the degree of GRADUATE of the Chicago Lutheran Theological Seminary. Graduation with honor in twenty-one courses (four years) leads to the degree of B. D.

Beginning with October, 1896, *fifteen* courses (ten elective) of Post-Graduate work are offered to resident graduates of other Theological Seminaries,—open also to all clergymen,—leading to the degree of B. D. in one year. *Twenty-four* courses of Post-Graduate are offered to non-resident pastors. The work is carried on by correspondence. Graduation in *eight* courses leads to the degree of B. D.

For further information, address the President, Prof. R. F. Weidner, at 1311 Sheffield Ave., Chicago, Ill.

THE

CHICAGO

LUTHERAN SEMINARY RECORD

LIBRARY OF PRINCETON
MAR 10 1911
THEOLOGICAL SEMINARY.

JANUARY, 1906.

CHICAGO LUTHERAN SEMINARY PRESS
1311 Sheffield Avenue
CHICAGO, ILL.

CHICAGO

Lutheran Theological Seminary

FOUNDED, 1891

FACULTY

REV. REVERE FRANKLIN WEIDNER, D. D., LL.D.
President and Professor of Dogmatics and Exegesis.

REV. GEORGE HENRY GERBERDING, D. D.
Professor of Practical Theology

REV. ELMER F. KRAUSS, D. D.
Professor of New Testament Exegesis.

REV. ALFRED RAMSEY, A. M.
Professor of Historical Theology.

ARTHUR E. PHILLIPS, LIT. D.,
Instructor in Oratory and Art of Expression.

The Bible holds a central position in the system of the Institution. The course of study aims 1) to furnish peculiarly effective methods for the study of the Scriptures in the original Hebrew and Greek, as well as in the Revised English Version; 2) to establish sound and systematic methods of investigating the Scriptures and of formulating Scriptural truth. All the sciences included in theology are logically arranged in independent courses, and each subject except Greek and Hebrew exegesis may be completed in one year. Advanced students of Theology have special advantages. In the future any regular graduate from other Theological Seminaries will receive full standing, and if he is enrolled as a regular resident student for one scholastic year, and passes a satisfactory examination in six courses (Dogmatics, Apologetics and Comparative Religions, Philosophy, Hebrew Exegesis, Greek Exegesis, and Theological Literature), such a student, whether ordained or unordained, may receive the degree of B. D.

Systematic instruction is given in English, German, Music, and Elocution. The method of all instruction in the Institution is partly through text-books, partly by lectures, and partly through original investigation on the part of the student. Emphasis is laid on the devotional life of the student, and upon a close personal relation between instructor and pupil.

For the Annual Catalogue, address the PRESIDENT, at 1311 Sheffield Ave., Chicago, Ill.

THE CHICAGO
LUTHERAN SEMINARY RECORD

VOL. XI. CHICAGO, JANUARY, 1906. No. 1

Entered at the Post Office, Chicago, Ill., as second class matter, Dec. 23, 1901

The Chicago Lutheran Seminary Record is published on the 15th of January, April, July and October. Issued under the auspices of the Faculty.

Subscription price, per year, to all parts of the United States and Canada, 25 cents.

In remitting, please send Postal Note or Stamps.

Address, PROF. R. F. WEIDNER, 1311 Sheffield Ave., Chicago, Ill.

ANDREW COPP.

Andrew, son of Andrew Copp and Elizabeth, nee Hiddel, his wife, was born March 7th, 1823, baptized by Rev. Henkel on the 17th of the same month, and as a lad of eight, came with his parents from Shenandoah County, Virginia, to what is now Preble County, Ohio, where and near where he spent the more than three-score years of his later life. His ancestors were German and, for generations preceding, members of the Lutheran Church.

In those early days frontier life provided few school opportunities. Andrew Copp to his regret had ever to labor under the disadvantages imposed by a limited education, so far as the learning of the books is concerned. But daily contact with the stern realities of life developed practical sense and self-reliance, whilst the sunshine, pure air, simple and substantial food, and the vigorous toil of his youth, gave him the strong and rigorous physical and mental powers which sustained the burdens of his many years and crowned them with usefulness, honor and success.

Early in his 22d year, April 7, 1844, Mr. Copp was united in holy wedlock with Miss Matilda Elizabeth Klingler, and not by a clergyman. The hour for the wedding was more than passed, the

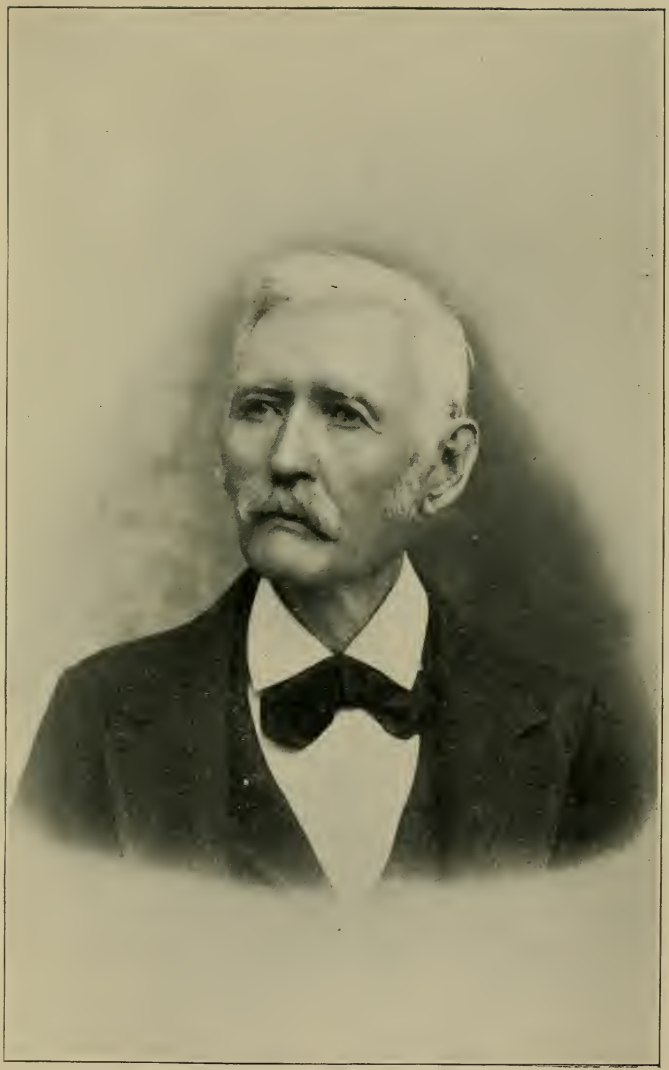
merry friends had assembled, the festal table groaned under its savory viands, but the pastor chosen to officiate on the glad occasion came not. The delay grew into distress, when a messenger announced that the sudden illness of the pastor prevented his presence. Then Mr. Nesbit, a Justice of the Peace, was called, the marriage solemnized, and the gathering gloom dissipated by the increased joy of the happy hour.

Though bereft by death, years ago, of his only child, Mr. Copp made his home the center of his pleasures. He was averse to public life, and refused to serve in civic affairs except as a member of the board of education. Exemplary as a husband, upright as a citizen, a man of quiet spirit, Andrew Copp received the respect and enjoyed the confidence of the people among whom he lived his remarkably long, useful and honorable life; "a Christian and a gentleman, in the true sense of the term."

As in the matter of education, Mr. Copp's church privileges were meagre. Yet after his marriage, in the fall of 1848, Rev. Gruver received both Mr. Copp and his wife, by confirmation, as members of the Salem Evangelical Lutheran Church, West Alexandia, Preble County, Ohio.

In this church, Mr. Copp served many years as a deacon; later, also as an elder and trustee in the St. John's Evangelical Lutheran Church of both Enterprise and Ingomar, Ohio, and at the time of his lamented decease, was also a member of the Building Committee and the most liberal contributor to the new church edifice at Ingomar, shortly to be consecrated to the worship of Almighty God.

Mr. Copp was a warm friend of "The Lutheran," and enjoyed the visits of the men of the Church. He knew her activities and rejoiced in her growth. Through conversations with his pastor (to whom also the RECORD is indebted for the notes which permit this brief sketch of his life), and with representatives of the Seminary, Mr. Copp became interested in its good work, especially for the West-



ANDREW COPP.

ern Church, and in his last will set aside the sum of $1,000 for the benefit of the Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois.

It is noteworthy that precisely on his birthday, March 7, 1905, at the great age of 82 years, Andrew Copp departed this life. God called His faithful servant home. His beloved and sorrowing wife remains to lament her loss and to make her pilgrim journey without the voice and presence of her devoted husband.

The funeral services were conducted by his pastor, the Rev. E. M. Potts, Ph. D. In the cemetery near Lexington, Ohio, rests the mortal body of Andrew Copp, awaiting in sure and blessed hope the Trump of God and the glorious resurrection, when the dead in Christ shall arise to meet the coming King and to be "Forever with the Lord."

The quiet, simple life of an humble man or woman in the daily round of duty is the field wherein the great hosts of believers are set to serve their Master. He accepts and blesses such service and awards usefulness and honor to the faithful. We thank God for such lives.

We rejoice with the pastor and the churches to whom have been left the sweet memories and joyous hopes connected with the life and death of brother Copp. We join with them in sincere sympathy and in earnest prayers for our bereaved and venerable sister who now walks the sunset slope of life alone.

"Jesus, still lead on,
Till our rest be won;
Heavenly Leader, still direct us,
Still support, console, protect us,
Till we safely land
In our Fatherland."

H. W. R.

MRS. A. J. KNESTRICK.

On September 30, 1905, after an illness of many months duration, Mrs. Sarah M. Knestrick, the faithful wife of A. J. Knestrick, of Bethlehem parish, Washington Co., Pa., quietly and peacefully entered into her eternal rest. Her husband and four children survive her. On the following Monday, October 2d, after a brief service of Scripture and prayer in the house of mourning her body was tenderly borne to the old church where she through many years had regularly joined the household of God in the sacrifice of prayer and praise and thanksgiving. There the order of service for the burial of the dead was participated in by many sorrowful friends and neighbors, and then, amid a solemn hush, broken only by the sound of holy words of faith and assured hope, the quiet chamber in the old churchyard received her body, to keep it until that day in which "The dead in Christ shall rise first."

All these services were conducted by her pastor, the Rev. W. S. Ulrich.

Mrs. Knestrick was a woman of faith, an earnest and devoted follower of the Saviour, and an active servant in His kingdom. Bethlehem Church has lost by her death a good and active member, and her pastor an efficient helper in the Lord, while the community of which she was a part will long mourn the absence of that good face, that kindly voice and that spirit of Christian and neighborly helpfulness. The writer of these lines recalls with a softened pleasure, among the memories that rise out of the years of his first pastorate, the cheery heart, the kindly hospitality, the Christian earnestness and the readiness for every good work which he then found in this woman whose death he too mourns.

A more recent testimony is found in these words from her pastor: "Her life was a beautiful outflow of a truly modest and quiet simplicity of Christian character, of loving trust and confidence in the atoning merits of Christ, her Redeemer, and firm faith in the grace and salvation which He has acquired.

MRS. A. J. KNESTRICK.

She was an ardent student of God's Holy Word, having committed many passages to memory, and would frequently follow her pastor, verse by verse. as he read to her from the Bible."

Mrs. Knestrick did not limit her labors to the narrow field of the parish, but long ago learned to look beyond, to the "fields already white to the harvest." Faithful in the smaller, she was also faithful in the larger spheres of Christian service, and in her the general works of the Church always had an interested and intelligent and faithful helper. The cause of Missions, Home and Foreign, of the Orphan and of Education often appealed to her, and not in vain. Her interest in our Seminary was deep. This school of the prophets was dear to her and was among those things to which she gave much thought in the closing weeks of her life. It was then that, after talking over the subject with her husband, it was decided that they would make an offering unto the Lord—a gift of $500 to the Seminary, to be put at interest until needed and then applied to the erection of the proposed new buildings on the grounds in Chicago.

Her "works do follow" her and she "being dead yet speaketh" will speak the voices of men who in future years will go out from this Seminary, trained by her help for the Ministry of His Word. God bless her gift to the praise of His Name. A. R.

ECHOES FROM THE GENERAL SECRETARY.

THOSE RESOLUTIONS.

We have crossed the threshold of another year. Our new resolutions should not be forgotten. Certainly all of our friends have made one in favor of our Seminary. If not, here are several good ones. 1. For the parents: "We will, by the help of God, dedicate at least one of our sons to the service of the gospel ministry." *Ecclesia plantanda.* 2. For the son: "Lord, here am I; send me." 3. For everyone: "I will send my offering and be in the ministry

by proxy." If these resolutions be made and kept we will truly pray, "Thy kingdom come; Thy will be done, on earth as it is in heaven."

THE ORPHAN GIRL.

Yes, she has been an orphan girl for many years, but she is an alms-doer. She was reared in one of the institutions founded by the late Doctor Passavant. There she learned of that Friend that is kind to the widow and the orphan. When she left the home of her childhood she remembered Jacob's vow: "If God will be with me, and will keep in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my Father's house in peace; then shall the Lord be my God." Gen. 28:20-22. She is true to her vow. For several years she has aided a young man in Muhlenberg College and twenty-five dollars come annually to this School of the Prophets.

What a stir in the vineyard of the Lord if every member did as much as the orphan girl!

THE OHIO DOCTOR.

Many good things come out of Ohio. This time it was not a president nor a president for Chicago University, but a doctor, and what was still better, he was a Christian—a vertebrate Christian. No, he was not a Lutheran, but he was a disciple of Jesus. He had long since resolved to set aside one-tenth of his earnings for the extension of the kingdom, and he did it. He was in the audience when the plea was made for more young men for the gospel ministry, and his heart was touched. At the close of the services he met us and invited us to call at his office. For half an hour we spoke to him on the great work of the Church. He regretted that he could not be a bearer of the divine message, but said: "Take this check and allow me to thank you for the privilege of aiding the Master's cause."

The doctor was not only practicing medicine, but he practiced that which he heard in God's house.

He had the proper conception of giving—it is a *great privilege* to give to the Lord.

GENEROUS FRIEND AND A GREAT GIFT.

We rejoiced with our sister institution at Mt. Airy, Philadelphia,when we heard that a kind friend had resolved to erect a $50,000.00 library in honor of the late Charles Porterfield Krauth, D. D., LL. D.

What a relief to the dean and the professors of that school who were perplexed as to where they should store their fine library that it might be secure against fire! What a magnificent monument to the greatest theologian of the Lutheran Church in America!

May the Spirit of Christ touch the heart of another friend of God to erect a similar monument at our Seminary in memory of the late W. A. Passavant, D. D., whose life and labors for the benevolent works of the Church are equally worthy to be held in sacred memory by every devout Lutheran.

THAT BELOIT BABY

Is only a mission, but already it recognizes its kind nurse, the Chicago Seminary. Several days ago two members heard that the General Secretary was trying to secure enough friends of the Synod of the Northwest to support a professor for a period of three years, and would you believe it, each said: "Put me down for $25.00 a year for three years." How some children do grow and develop in Christian grace! Does mission work pay?

ALUMNI NOTES.

F. E. Strobel, '05, has organized the Grace English Lutheran Church of Erie, Pa., with seventy-five charter members. The congregation is self-sustaining from the start, while all monies are to be raised in a churchly way. This work begins with very bright prospects.

L. J. Baker, '05, resigned as pastor of Epiphany English Lutheran Church, Chicago, and has accepted a call to Zelienople, Pa. He has already assumed charge of his new field, and has been well received.

Truly the graduates of our Seminary are to be found in the "uttermost parts of the earth." Once more has the Macedonian call from heathen lands been heard and heeded. A. J. Stirewalt, '05, sailed for Japan, as missionary of the United Synod, in December. He expected to reach his field of labor about the first of the year, where he will be associated with a former graduate of our institution, Rev. C. K. Lippard, '99, B. D. 1900.

Christmas has come and gone once again. Doubtless it brought something to each of us. But none other was so handsomely remembered as A. D. Crile, '02. Christmas day had but begun when there was presented to him, a healthy baby girl. His wide circle of acquaintances among our alumni, extend to him hearty congratulations.

J. H. Graf, '05, of Leetonia, O., is doing good work as pastor of a General Council Lutheran Church of that place. In addition to his pastoral duties, he finds time to teach German in the Public High School of that city.

The work of P. E. Baisler, '01, at Kenosha, is developing most satisfactorily. His congregation expects to become self-supporting by February 1st of this year.

Wm. Eckert, '01, of Racine, Wis., reports a catechetical class of fifty-five. Candidates for confirmation this year number thirty-five.

P. W. Roth, '03, of Elgin, found it necessary to undergo a surgical operation. The ordeal has been

safely passed, and the good brother is out of the hospital and expects to be at his place of duty in several weeks.

The congregation at Uniontown, Pa.., of which the Rev. E. A. Trabert, '98, is pastor, recently celebrated its twentieth anniversary. Prof. Alfred Ramsey, A. M., professor of Historical Theology in our Seminary, and a former pastor of the Uniontown congregation, preached the anniversary sermon.

The St. James' congregation, Chicago, voted its pastor, L. W. Stechel, '04, a substantial increase in salary at the annual congregational meeting.

L. O. Pearch, '98, has removed from Bouquet, Pa., to Avonmore, Pa.

A. C. Peterson, 1900, has resigned his work at North St. Paul, Minn., and is spending some time in the south, recuperating his health.

P. J. Gerberding, '03, reports that within a few weeks his congregation, St. Matthew's, Chicago, will be free from debt.

J. R. E. Hunt, '01, recently dedicated a Sunday school room and parsonage, the property of St. John's, Chicago, of which he is pastor.

H. K. Lantz, '01, Shiremantown, Pa., is ill at the home of his parents, Mr. and Mrs. C. R. Lantz, Lebanon, Pa.

The congregation at South Sharon, Pa., on New Year's Day, presented to their pastor, H. F. Obenauf, '05, a handsome oak rocker, as a token of their love and esteem.

C. G. Stacy, '04, is canvassing Steger, Ill., with a view to establishing a Lutheran Mission.

vain to deny that early in the second century the episcopal office was firmly and widely established. Thus during the last three decades of the first century, and consequently during the lifetime of the latest surviving Apostle, this change must have been brought about,"—all this can be accepted as true if by "the episcopal office" he means the *congregational* episcopate as known by Ignatius,—but if he makes this plea for the *diocesan* or *historic episcopate*, it is not in accordance with the facts.

IV. ORDINATION.

80. In the N. T. the symbol of *laying on of hands* is employed:

1) By our Lord in an act of benediction (little children), Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17.

2) By our Lord habitually as a sign of healing the sick, Mark 5:23; 6:5; 7:32; 8:23, 25; Luke 4:40; 13:13; etc., etc. From Mark 5:30, 31 we may infer that the communication of healing power by contact is probably the thing signified.

3) By the Apostles in healing the sick, Mark 16:18; Acts 9:12, 17; 28:8.

4) By the Apostles, with prayer, in the act of imparting *extraordinary* gifts of the Holy Ghost to those who had only received the ordinary gifts of the Holy Ghost at baptism, Acts 8:17, 19; 19:6.

5) In Heb. 6:2 the author of the Epistle to the Hebrews puts "the teaching of the laying on of hands" among the six fundamental articles of Christianity. Delitzsch is correct when on this passage (see *Comm. on Hebrews*) he remarks: "What is here referred to is (at least primarily and principally) the imposition of hands, which in the Apostolic age was connected with baptism, and followed it either immediately, as at Acts 19:5, 6, or as a later complement, as at Acts 8:15-17."

"How can we imagine that the Apostolic writer here (Heb. 6:3) would have reckoned the *laying on of hands* along with *baptism* among the *fundamentals* of Christianity, if he had not regarded it as a sacred ordinance, with a promise of grace attached to it? And even if it be urged that earnest prayer, as accompanied by the laying on of hands, and not a quasi-sacramental ceremony, is here the chief matter, we may point to James 5:14, 15 as attaching special importance, under similar circumstances, to the prayer of faith."

Delitzsch further draws a distinction in N. T. usage between *baptism* and *the imposition of hands:* "Baptism brings the man as a person into the state of grace, the imposition of hands qualifies him for bearing witness; the former translates him out of the world into the fellowhip of Christ, the latter by means of

marvelous gifts enables him to serve Christ in the world; the former ministers to him the divine *charis* (grace), the latter the manifold *charismata* (2 Tim. 1:6)." And then continues:

"From all this it will follow that *the doctrine of the laying on of hands* here referred to will have consisted, in conjunction with that 'of baptisms', first, in instruction with regard to the various operations of the Holy Ghost, given through baptism on the one hand, and through imposition of hands on the other; then in instruction regarding the right way of preparing one's self to receive by baptism the spirit of faith, and by imposition of hands the spirit of power; and finally in instruction how to retain faithfully and employ conscientiously the justifying and sanctifying grace received by baptism, and the special gifts for the benefit of the Church and of the world which were ministered by the imposition of hands. See Acts 8:14-17; 19:5, 6."

6) By the Apostolic Church on certain occasions when members of the Church were set apart to a particular office in the Church, Act 6:3-6; 13:2, 3; 14:23; 1 Tim. 4:14; 5:22; 2 Tim. 1:6.

81. Only the last series of passages comes up under discussion, under Ordination, and we will now take them up in their order.

1) Acts 6:6, "And when they (the Apostles) had prayed, they laid their hands on them." As already in the O. T. (Num. 27:18, 23; Deut. 34:9, "Joshua....was full of the spirit of wisdom; for Moses had laid his hands upon him") *the imposition of hands* was a symbol exhibiting the divine communication of power and grace, used in consecration to office, so the Apostles used this symbol in consecrating the seven deacons to their newly instituted office. As the persons chosen for this office were already in possession of the necessary gifts (Acts 6:3, 5), by *the imposition of hands* it was implied that *special* official gifts would be bestowed, seeing that elsewhere, even in the case of those who have the Spirit, special and higher gifts are communicated (Acts 8:17; 19:6).

2) Acts 13:2, 3, "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away." It is *the Church* that sends forth Barnabas and Saul as missionaries, and they are consecrated to their spiritual office by *the laying on of hands*, not by the whole church, but by its office-bearers, *the presbyters* or elders. That this was a special service, particularly appointed, can be seen from the context, for it is separated from the meeting recorded in v. 2 by a period of fasting. As in all cases occurring in the N. T., by the *imposition of hands*

it is implied that a special gift of the Spirit was communicated for the special holy office into which Saul and Barnabas were inducted.

3) Acts 14:23, "And when they (Paul and Barnabas) had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed." Though nothing is said here about *the imposition of hands*, it is not unlikely that this symbol was used at their ordination. The "appointed" in this verse seems to refer to the election of presbyters in the various churches, and not to their ordination, which latter may have taken place when "they commended them to the Lord."

4) 1 Tim. 4:14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

a) Paul here speaks of a *charisma* or special gift of the Holy Spirit bestowed on Timothy for his official work;

b) The two *co-existent* means through which *this special gift* was imparted were *prophecy* and *the imposition of hands.*

c) In connection with the prophetic word and the outward symbolic action there was an inward communication of the Holy Spirit for special Christian ministry.

d) By the presbytery are meant the elders belonging to the church in which Timothy was ordained. What church this was, we cannot positively determine, whether at Lystra or at Ephesus.

e) From 2 Tim. 1:6 we learn that Paul also laid his hands upon Timothy with the elders, but as the chief, for St. Paul is evidently referring to the same event in both passages.

f) 1 Tim. 1:18 also speaks of these "prophecies" which were uttered over Timothy at his ordination, probably foretelling his future zeal and success in preaching the gospel.

5) 1 Tim. 5:22, "Lay hands hastily on no man." Many (with DeWette, Wiesinger, Ellicott, Hort, etc.), refer these words to the laying on of hands *at the absolution of penitents* and their re-admission to church-fellowship,—but there is no trace in the N. T. of the existence of this custom in apostolic times. It is far more natural, with the unanimous interpretation of the ancient Church, to refer it to the imposition of hands in *ordination*, this injunction thus *prohibiting hasty ordinations* (so Alford, Bernard, Humphreys, Fairbairn, Wace, Wordsworth, etc.). All we can infer from this passage is that men were set aside to the office of the ministry by the solemn rite of ordination, *by the laying on of hands.*

6) 2 Tim. 1:6, "For the which cause I put thee in

remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands."

a) This gift of God was the special gift of the Holy Spirit given to Timothy at ordination with reference to his duties as an evangelist and pastor, consisting probably in "a spirit of power and love and discipline" (2 Tim. 1:7).

b) The laying on of hands is regarded as the *medium* by which the special gift of the Holy Spirit was imparted.

c) From 1 Tim. 4:14 we learn that the presbytery of the church where Timothy was set aside to the ministerial office joined with the Apostle in the solemn act of ordination.

82. Summary of Results.

1) It is God's will to bestow His gifts in different ways on different persons at the same time (1 Cor. 12:6).

2) He worketh also in different ways at different times, "dividing to each one severally even as He will" (1 Cor. 12:11).

3) In Apostolic Times extraordinary gifts were poured out in great abundance (1 Cor. 12:4-11).

4) To the Apostles *alone* was given the power of communicating miraculous gifts of the Spirit, but they could not use that power at their own discretion, but acted as the Spirit prompted and gave them power.

5) We have no evidence whatever that this power of the Apostles of communicating miraculous gifts of the Spirit was transmitted to others.

6) These miraculous gifts ceased when the last of the Apostles died.

7) The ordinary gifts of the Spirit are continually bestowed through the Word and Sacraments, but with the age succeeding the Apostles, the extraordinary gift of the Spirit ceased.

8) Since the death of the Apostle John, that is, since the close of the first century, there is not a single instance of the outpouring of the miraculous gifts of the Spirit, or of a special gift of the Holy Ghost for official work in the Church as well authenticated as these extraordinary gifts recorded in these special passages under consideration.

9) All cases of ordination mentioned in the N. T., where special gifts are regarded as having been bestowed, were performed by Apostles (Acts 6:6), or by an Apostle as the chief person ordaining (Acts 14:23; 1 Pet. 4:14; 2 Tim. 1:6), or it was done under the extraordinary direction of the Holy Ghost Himself (Acts 13:2, 3).

10) There is no evidence whatever that *extraordinary* gifts for service were bestowed upon the elders ordained by Timothy (1 Tim. 5:22), or by Titus (Tit. 1:5) (for we have a right to infer that when elders were appointed by Titus, the church con-

ASK US FOR

Rev. Miller's

TREATISE AND ITS
USES BY MINISTERS.
IT WILL BE
FURNISHED
GRATIS

The OLIVER Typewriter Co.

166-168 Wabash Avenue
Chicago

SPECIAL OFFER AT 50% DISCOUNT

The Lutheran Commentary

By Scholars of the Lutheran Church in the U. S.

Under the Editorial Charge of HENRY EYSTER JACOBS, D. D., LL. D.

SPECIAL OFFER

The price of this set has heretofore been Eighteen Dollars, but for a limited time we will accept orders for the

Complete Set, 6 Volumes Bound in Cloth, for

$9.00

and subscribers may pay for the set in **MONTHLY INSTALLMENTS of ONE DOLLAR.**

The books are printed on fine paper, and bound in cloth, stamped in gold.

The set will be sent by express or freight as requested, the charges for transportation to be paid by the purchaser. In every point of manufacture—typography, paper and binding—the set is absolutely first-class.

THE LUTHERAN COMMENTARY

Comprises six volumes of about eight hundred pages each, and incorporates the text of the revised version.

The work fills an intermediate position between scientific and popular exposition. It does not enter into the discussion of critical questions, but seeks to present results. It is adapted to the wants of pastors, and is especially valuable to intelligent laymen and Sunday-school teachers.

VOL. I, MATTHEW. By the late Prof. C. F. Schaeffer, D. D., Professor in the Lutheran Seminaries at Columbus, Gettysburg and Philadelphia; translator of Kurtz's Sacred History, and the volume on Acts (Am. Ed. Lange's Commentary).

VOL. II. MARK. By Rev. J. A. W. Haas, B. D., New York.

LUKE. By the late Prof. H. L. Baugher, D. D., Professor of the Greek Language and Literature, Pennsylvania College, Gettysburg, Pa., and Professor of N. T. Exegesis in Theol. Seminary, Gettysburg.

VOL. III. JOHN. By Prof. A. Spaeth, D. D., LL. D., Professor of Hermeneutics and N. T. Exegesis, Lutheran Seminary, Philadelphia, Pa.

ACTS. By Prof. F. W. Stellhorn, D. D., Professor of Theology, Capitol University, Columbus, O.; author of "Lexicon of N.T.Greek," Leipzig, 1886.

VOL. IV. ROMANS — I CORINTHIANS. By Prof. H. E. Jacobs, D. D., LL. D., Professor Systematic Theology, Lutheran Seminary, Philadelphia, Pa., editor of "Meyer on Galatians, Ephesians and Revelation."

II CORINTHIANS — GALATIANS. By Prof. G. F. Spieker, D. D., Professor in Lutheran Seminary, Philadelphia; Prof. C. A. Swenson, D. D., President Bethany College, Lindsborg, Kan.

VOL. V. EPHESIANS—THESSALONIANS. By Rev. E.T.Horn, D.D., Reading, Pa.; Prof. A. G. Voigt, D. D., late Professor of Theology, Newberry College, Newberry, S. C.

PASTORAL EPISTLES AND HEBREWS. By Prof. E. J. Wolf, D. D., Professor of History and Greek N. T. Exegesis, Theological Seminary, Gettysburg, Pa.

VOL. VI. JAMES — REVELATION. By Prof. R. F. Weidner, D. D., LL. D., Professor of Dogmatic Theology and Exegesis, Lutheran Seminary, Chicago, Ill.

MAIL YOUR ORDER TO

WARTBURG PUBLISHING HOUSE

PAULUS LIST, Mngr. 84 Wabash Ave., CHICAGO

WE MAKE A

Specialty of buying and selling second-hand **THEOLOGICAL BOOKS.** Our prices are but **ONE-HALF** the regular price for new ones. All Books are **WARRANTED** to be **SOUND** and **PERFECT** in binding and text. **SEND** for **CATALOGUES,** or when in Chicago, don't fail to examine our large stock. We refer by permission to Prof. R. F. Weidner, D. D.; also to any clergyman or theological seminary in Chicago.

Barker's Famous Old Book-Store

184-186 Dearborn St. Between Monroe and Adams

CHICAGO, ILL.

DO YOU

READ A

Weekly Church Paper?

THE GENERAL COUNCIL PUBLISHES THE VERY PAPER YOU WANT

Its profits, if any, go into the General Council's treasury
It contains wide-awake editorials
It has a large list of the best contributors
It gives news from all sections of the Council and the world

SUBSCRIBE FOR **The Lutheran** A 16 PAGE WEEKLY

PRICE $2.00 PER YEAR

Address _____

THE LUTHERAN... 1522 Arch Street Philadelphia, Pa.

The Funk & Wagnalls Company

30 LaFayette Place, NEW YORK

Publish the following books used as text books, or recommended as books of reference, in the courses offered by this Seminary:

ZENOS: THE ELEMENTS OF HIGHER CRITICISM. 1 vol..... $ 1 00
It does not advocate or oppose, but simply states and explains the principles and methods of the higher criticism.

ENCYCLOPEDIA OF SOCIAL REFORMS. 1 vol..... 7 50
Edited by W. D. P. Bliss. Large octavo, 1447 pp.

GUMLICH: CHRISTIAN CREEDS AND CONFESSIONS. 1 vol..... 1 00

STALL: METHODS OF CHURCH WORK. 1 vol..... 1 50

HOOD: THRONE OF ELOQUENCE. 1 vol., 486 pp..... 2 00
——: VOCATION OF THE PREACHER. 1 vol., 534 pp..... 2 00

NICOL: RECENT EXPLORATIONS IN BIBLE LANDS..... 0 50

PULPIT COMMENTARY: 51 vols..... 102 00

STUDENTS' STANDARD DICTIONARY..... 2 50

YOUNG: ANALYTICAL CONCORDANCE. 1 vol..... 5 00
"By far the most complete Concordance in the English or any other language."—*Philip Schaff, D. D.*

WEISS: INTRODUCTION TO NEW TESTAMENT. 2 vols..... 4 00
"This strikes us as decidedly the best of Dr. Weiss's works."

KURTZ: CHURCH HISTORY. 3 vols..... 6 00
"As a text-book for students no better ecclesiastical history can be named."—*The Christian, London.*

MEYER: COMMENTARIES ON THE NEW TESTAMENT. 11 vols..... 33 00

GODET: ST. LUKE. 1 vol..... 3 00
——: ST. JOHN. 2 vols..... 6 00
——: ROMANS. 1 vol..... 3 00
"Godet's Commentaries combine the critical and the spiritual perhaps more effectually than any other with which I am acquainted."

PUSEY: MINOR PROPHETS. 2 vols..... 6 00
"It is the best exposition known to me of that section of the sacred Scriptures."—*Bishop Taylor.*

HOPPIN: PASTORAL THEOLOGY. 1 vol..... 2 50
——: HOMILETICS. 1 vol..... 3 00

SHEPPARD: BEFORE AN AUDIENCE. 1 vol..... 0 75
"Replete with practical sense and sound suggestions."

SCHAFF-HERZOG: ENCYCLOPÆDIA. 4 vols..... 20 00
"The Schaff-Herzog is the best general Dictionary on religious knowledge."—*New York Herald.*

CYCLOPÆDIA OF MISSIONS. 2 vols..... 12 00
"A work which many must use, and all who use must praise."

DELITZSCH: A DAY IN CAPERNAUM. 1 vol..... 0 75
"The rare gift and learning of Delitzsch never produced a sweeter, more touching work than this."

——: A COMMENTARY ON THE PSALMS. 3 vols..... 6 00
"An invaluable and a permanent addition to the Biblical library of students."—*Lutheran Quarterly.*

——: ISAIAH. 2 vols..... 5 00
"It has never been surpassed, if ever equaled."

PUSEY: DANIEL. 1 vol..... 3 00
"The best English work upon its subject."—*Sunday School Times.*

Four FINE TRAINS *to* WINTERLESS California

EACH THE BEST OF ITS CLASS

ALL THE WAY

"California Fast Mail" is the newest one
Leaves Chicago every morning
In 72 hours you are in Los Angeles
Only three nights out to San Francisco

ALL CLASSES OF TICKETS HONORED

Apply to J. M. CONNELL, General Agent
A. T. & S. F. Ry., 109 Adams St., Chicago

San Joaquin Valley California

Is the place for farmers and dairymen of moderate means. : : : It has a winterless climate, rich, deep soil, is well irrigated, and land may be procured at very reasonable figures, which in a few years will treble in value.

"THE SAN JOAQUIN VALLEY"

A book of 112 pages and 103 fine illustrations, describes all parts of the valley, its climate, soil, population, churches, schools, products, markets, transportation facilities and cost of living.

TEN CENTS PER COPY

Dept. C 24, Advertising Bureau,
431 California St., San Francisco, Cal.

Southern Pacific

NORTH GERMAN LLOYD STEAMSHIP CO.

A REGULAR SERVICE MAINTAINED BETWEEN

BALTIMORE AND BREMEN

BY THE NEW AND POPULAR TWIN-SCREW STEAMERS

Rhein	**Brandenburg**	**Frankfurt**
Main	**Breslau**	**Hannover**
Neckar	**Cassel** **Koeln**	**Chemnitz**

These steamers are built of the best Siemens steel and according to the most modern ideas, and by their construction and the division of the ship's space into water-tight compartments provide the greatest safety against the dangers of the sea,

The dimensions of the steamers are as follows:

Length, 428 to 500 feet; Breadth, 54 to 58 feet; Tonnage, 7,500-10,000; Over 5,000,000 passengers were forwarded by steamers of the North German Lloyd up to the end of the year 1904.

Cabins, saloons, smoking rooms and bath rooms are all on the upper deck and furnished in the best manner.

Eectric lights in all parts of the ships, good cooking, moderate prices

Second Cabin, $50. and up, according to location.
Reduced rates to Europe from August 1st until April 30th

FOR FURTHER INFORMATION APPLY TO

A. SCHUMACHER & CO., General Agents : : Baltimore, Md.
H. CLAUSSENIUS & CO., General Western Agents, Chicago, Ill.

OR TO THEIR LOCAL AGENTS

ACROSS the ATLANTIC in 5⅓ Days

FOR SAFETY, SPEED AND COMFORT
TAKE THE OLD RELIABLE

Cunard Line

ESTABLISHED 1840

NEW YORK and BOSTON to LIVERPOOL
CALLING AT QUEENSTOWN

WHEN SENDING FOR FRIENDS OR GOING TO THE OLD COUNTRY REMEMBER
THE GIGANTIC FAST NEW STEAMSHIPS

CARMANIA (Triple Screw Turbine) **The Largest Turbine Steamship Afloat**
CARONIA (Twin Screw) both of which are **676 Ft. Long, 20,000 Tons, 21,000 Horse Power**
TWO OF THE LARGEST IN THE WORLD

THE TWIN SCREW STEAMSHIPS
LUCANIA AND CAMPANIA
620 Feet Long, 30,000 Horse Power
The Fastest Steamers on N. Y. Liverpool Route

THE FAST EXPRESS STEAMERS
UMBRIA AND ETRURIA
525 Feet Long, 14,500 Horse Power

THE MAMMOTH TWIN SCREW STEAMSHIPS
IVERNIA AND SAXONIA
600 Feet Long, 14,150 Tons. Two of the Largest Steamers that Ever Entered Port of Boston

SATURDAY and fortnightly TUESDAY Sailings from New York and TUESDAY from Boston, CALLING AT QUEENSTOWN

New Mediterranean Service
GIBRALTAR, GENOA-NAPLES, ADRIATIC

The Cunard Line has inaugurated a service from **New York** direct to Trieste and Fiume, **calling at Naples,** with magnificent large new modern twin screw steamers, especially fitted for this service. Low rates, interesting itinerary. **Send for Booklet.**

CARPATHIA, Twin Screw, 13,600 Tons
SLAVONIA, Twin Screw, 10,600 Tons
PLANNONIA, Twin Screw, 10,000 Tons

F. G. WHITING, Manager - - Dearborn and Randolph, Chicago
GRAHAM & SONS, - - - 134 West Madison Street, Chicago
P. V. FITZPATRICK, - - - - - 154 22nd Street, Chicago
OR OUR LOCAL AGENTS EVERYWHERE

CORPORATE TITLE

"THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH, AT CHICAGO, ILLINOIS."

BOARD OF DIRECTORS

CLASS I.—Term Expires First Wednesday in October, 1908.

REV. C. A. EWALD, D. D.,	Chicago, Ill.
REV. H. W. ROTH, D. D., *Treasurer*, 94 College Ave.	Greenville, Pa.
MR. J. A. BOHN,	Minneapolis, Minn.
HARRY MCCREARY,	Carson City, Nev.
REV. HIRAM PETERS,	Decatur, Ill.

CLASS II.—Term Expires First Wednesday in October, 1906.

REV. W. K. FRICK, *Secretary*,	Milwaukee, Wis.
MR. C. A. SMITH,	Minneapolis, Minn.
REV. S. WAGENHALS, D. D., *President*,	Fort Wayne, Ind.
MR. M. L. DECK,	Decatur, Ill.

CLASS III.—Term Expires First Wednesday in October, 1907.

REV. W. J. MILLER, D. D.,	Greensburg, Pa.
REV. G. W. MECHLING, D. D.,	Lancaster, Ohio
O. J. WATERS, M. D.,	Chicago, Ill.
MR. A. P. JOHNSON,	Chicago, Ill.

The Board of Directors of the Chicago Seminary was originally appointed by the General Council of the Evangelical Lutheran Church in 1891, and the Directors are now elected from Synods belonging to the General Council,—the four English Synods of the West, Synod of Northwest, Chicago District Synod of Ohio, and Pittsburg, being now represented in the Board. In 1893, at the meeting held in Fort Wayne, Ind., the General Council adopted the following resolution:

"*That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young institution to our pastors and people.*"

The *sixteenth* scholastic year begins on *Thursday*, Oct. 6, 1906. The Seminary is open to all students of the Lutheran Church. As a rule, none but College graduates will be admitted. Applicants must furnish satisfactory testimonials. Graduation in sixteen courses (three years) entitles the student to a diploma with the degree of GRADUATE of the Chicago Lutheran Theological Seminary. Graduation with honor in twenty-one courses (four years) leads to the degree of B. D.

Beginning with October, 1896, *fifteen* courses (ten elective) of Post-Graduate work are offered to resident graduates of other Theological Seminaries,—open also to all clergymen.—leading to the degree of B. D. in one year. *Twenty-four* courses of Post-Graduate are offered to non-resident pastors. The work is carried on by correspondence. Graduation in *eight* courses leads to the degree of B. D.

For further information, address the President, Prof. R. F. Weidner, at 1311 Sheffield Ave., Chicago, Ill.

THE

CHICAGO

LUTHERAN SEMINARY RECORD

APRIL, 1906.

CHICAGO LUTHERAN SEMINARY PRESS
1311 Sheffield Avenue
CHICAGO, ILL.

CHICAGO

Lutheran Theological Seminary

FOUNDED, 1891

FACULTY

REV. REVERE FRANKLIN WEIDNER, D. D., LL.D.
President and Professor of Dogmatics and Exegesis.

REV. GEORGE HENRY GERBERDING, D. D.
Professor of Practical Theology

REV. ELMER F. KRAUSS, D. D.
Professor of New Testament Exegesis.

REV. ALFRED RAMSEY, A. M.
Professor of Historical Theology.

ARTHUR E. PHILLIPS, LIT. D.,
Instructor in Oratory and Art of Expression.

The Bible holds a central position in the system of the Institution. The course of study aims 1) to furnish peculiarly effective methods for the study of the Scriptures in the original Hebrew and Greek, as well as in the Revised English Version; 2) to establish sound and systematic methods of investigating the Scriptures and of formulating Scriptural truth. All the sciences included in theology are logically arranged in independent courses, and each subject except Greek and Hebrew exegesis may be completed in one year. Advanced students of Theology have special advantages. In the future any regular graduate from other Theological Seminaries will receive full standing, and if he is enrolled as a regular resident student for one scholastic year, and passes a satisfactory examination in six courses (Dogmatics, Apologetics and Comparative Religions, Philosophy, Hebrew Exegesis, Greek Exegesis, and Theological Literature), such a student, whether ordained or unordained, may receive the degree of B. D.

Systematic instruction is given in English, German, Music, and Elocution. The method of all instruction in the Institution is partly through text-books, partly by lectures, and partly through original investigation on the part of the student. Emphasis is laid on the devotional life of the student, and upon a close personal relation between instructor and pupil.

For the Annual Catalogue, address the PRESIDENT, at 1311 Sheffield Ave., Chicago, Ill.

W. A. Passavant, D. D.

THE CHICAGO
LUTHERAN SEMINARY RECORD

VOL. XI. CHICAGO, APRIL, 1906. No. 2

Entered at the Post Office, Chicago, Ill., as second class matter, Dec. 23, 1901

The Chicago Lutheran Seminary Record is published on the 15th of January, April, July and October. Issued under the auspices of the Faculty.

Subscription price, per year, to all parts of the United States and Canada, 25 cents.

In remitting, please send Postal Note or Stamps.

Address, PROF. R. F. WEIDNER, 1311 Sheffield Ave., Chicago, Ill.

THE SEMINARY.

Our Seminary is closing its fifteenth year. It has been making history. It is well at this time to pause and review its past, to examine its present, and to conjecture its future.

DOCTOR PASSAVANT.

We cannot peer into its past without seeing that remarkable figure of the American Lutheran Church, Rev. Dr. W. A. Passavant, whose influence and impress on our church has been so wonderful. He made his first trip to the western wonderland by stage-coach, canal, lake and rail in 1850. He was fascinated by Chicago and Milwaukee and the boundless prairies beyond. His prophetic vision saw that here was a far-reaching fertile field to be filled with the sturdy sons of the Church of the Reformation. He gave effectual assistance to the Germans, Swedes and Norwegians in securing homes, churches, ministers and institutions. He saved the first Scandinavian Lutheran Church of Chicago from becoming a prey to the scheming proselyters who pretended to be Lutherans. While he did much to secure a substantial financial aid towards procuring a sound and pious ministry to look after and gather in these scattered strangers and to give them word and sacrament in the language of that land in which they

were born, he also clearly foresaw that the children and the children's children of these pious immigrants would want the Gospel in the language of this the land of their birth. He became the father and founder of the first permanent English Lutheran Church in Chicago.

Before the breaking out of the Civil War he was planning and praying for a Theological Seminary in Chicago. He was regarded as a visionary and stood alone. When the General Council was an infant of two years he preached a sermon before the convention gathered in the Swedish Immanuel Church in which he pleaded so eloquently for a Chicago Seminary that the same convention resolved to establish such a school, and proceeded to elect Dr. H. E. Jacobs as its first professor. The heart of Dr. Passavant beat high with hope. Two years later came the great Chicago Fire. Then came a dire and long-lasting financial panic. Unlooked for changes and movements in the East and in the West brought delays and disappointments. For more than a score of years nothing was done towards opening the Chicago Seminary. The Church at large had practically dropped the matter. But Doctor Passavant, who knew the West, its needs and its future for our Church, never gave up. By personal effort, correspondence, and articles in the Church papers, he continued to press the matter so dear to his own heart. In 1874 he offered to the General Council the deed for our present site. In 1886 the president of the General Council, in consultation with Dr. Passavant, was authorized to appoint a Board of Directors to arrange for opening the Seminary. But other delays intervened, and it was not till September 29, 1891, that the new board met and elected Doctor Passavant President. He held this position and was the inspiration of the board meetings until his death, June 3, 1894.

Dr. Passavant was the father and the founder of our Seminary. Besides the valuable site of two acres, he gave and raised upward of twenty thousand dollars to this institution.

ELIZA HALL.

PRESENT BUILDINGS.

DR. WEIDNER.

At that first meeting the Board elected the Reverend Doctor Revere Franklin Weidner as President of the prospective school. This eminently gifted and scholarly man, born in Pennsylvania, November 22, 1851, graduated with first honors from Muhlenberg College in 1869, and from the Philadelphia Seminary in 1873, after having served as professor in Muhlenberg College—which school recently made strenuous efforts to secure him as President—was pastor in Phillipsburg, N. J., and in Philadelphia, Pa., and came West at the age of thirty to become Professor of Hebrew and Greek Exegesis in the Theological Seminary of the Swedish Augustana Synod in Rock Island, Ill. He also lectured on Dogmatics and Ethics. During the ten years that Dr. Weidner served the Augustana Synod and Seminary he was associated in Summer School work with Dr. Wm. R. Harper in teaching Hebrew, and with D. L. Moody in lecturing on Biblical topics in Northfield and in Chicago. The Chicago Seminary was fortunate in securing him as its first President. He was preeminently the man for the place. To human ken it seems that no other man could have filled the difficult, exacting and perplexing position as he has filled it. Of commanding stature, with a heart as big as his body, and an optimistic enthusiasm larger than both, he is fitted by Nature to be a leader and to win a devoted following. His indomitable energy and his unbounded capacity for work have been a marvel to his friends. While orthodox and conservative in his convictions, he is practical and modern in his methods and applications. He keeps abreast with the current of modern thought and has a satisfying answer for every objector. After pouring out the glittering and sparkling varieties of new wines he makes the students feel that the old is better. A born pedagogue, he succeeds in instilling his own enthusiasm and love of labor into the students. As an up-to-date educator he has few superiors. His magnetic presence, aggressive enthusiasm and

inspiring leadership have won for the Seminary a host of devoted friends. While the other professors have assisted as they could, Dr. Weidner has secured the bulk of the money needed up to this time. What that means for an institution that started with no capital except faith in God and faith in God's people, and that is still without any endowment, few can realize. May Dr. Weidner be long spared for our Seminary!

A SMALL BEGINNING.

It was a little school that was left after the speakers and visitors had gone home from the opening service on that raw morning of October 1, 1891. It was in the unpretentious rented German chapel on Addison street where the student body, consisting of six young men, and the faculty, consisting of two Chicago pastors, the Reverend Doctors H. W. Roth and R. F. Weidner, started the work of the Chicago Seminary. That unadorned and uncarpeted bare room, with its loose, common chairs, rattling windows and two great smoking stoves, was to be the recitation room and lecture hall of the new Seminary for two years. In one corner Dr. Weidner heard his classes and in another Dr. Roth was busy. How the latter could be heard when the former became earnest the records do not say. It was a happy day when on February 11, 1893, the faculty, now grown to three by the addition of Prof. W. A. Sadtler, Ph. D., and the student body, now grown to twenty-three, with a few interested friends, gathered at the corner-stone laying of Eliza Hall. This first, and at this writing the only seminary building for chapel services, lectures, recitations and dormitory purposes, was finished in the early summer and occupied in the autumn of 1893.

ELIZA HALL.

As the cut shows, Eliza Hall is a solid structure 50x75 feet in dimensions. The cost of building and furnishing was about $23,000. Most of this

ELIZA HALL.

PRESENT BUILDINGS.

money was given and secured by Doctor Passavant. Against the Doctor's protest it was named Eliza Hall, in honor of the good Mrs. Passavant, who co-operated so faithfully with her husband in every good word and work and united in the giving of the ground to the Seminary. Her death, at the ripe age of 84, the Church is honoring as we pen these lines.

Eliza Hall was intended and built for a dormitory. Up to the present time its first floor has been used for chapel and lecture rooms. We need the whole building for students' rooms, and if we keep on growing at our present rate, the whole building will soon be too small to house our students. At present eight are rooming outside of Eliza Hall.

OUR PRESENT BUILDINGS.

Our next cut gives a view of all our present buildings. To the east of Eliza Hall, on the corner of Waveland and Sheffield avenues, is the residence of Dr. Weidner. This was the first building erected on the grounds and with the grading cost about $10,000.

On the west of Eliza Hall, fronting on the grounds, and thus looking eastward, are two solid massive-looking brick buildings, whose general style of architecture is in harmony with Eliza Hall. Each building is a double residence, with separate porch and entrance for each family. These are the Professors' houses. These were fortunately erected before the present high prices of building material and labor came in, and cost the Seminary all told, $12,000.

NEW BUILDINGS NEEDED.

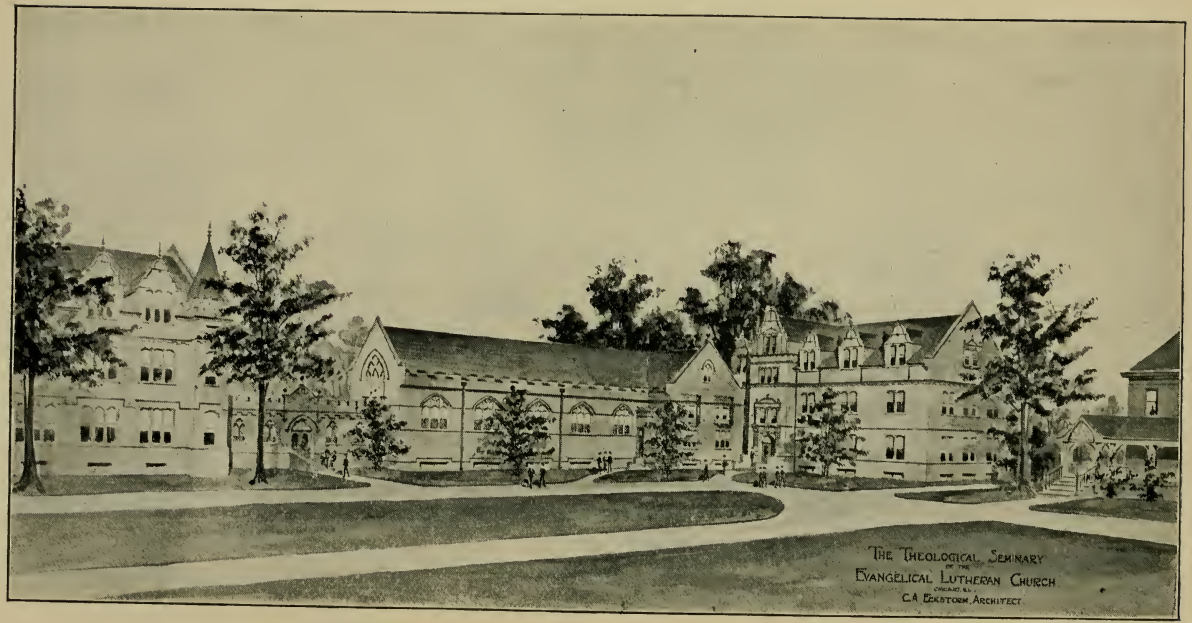
The following cut presents a tentative group of our needed and hoped for new buildings. The room we now use for chapel exercises is overcrowded when all are present. Our students have to board in all sorts of places, many of which are far from desirable. Their board costs more than it would in our own dining hall, and is often unsuited and

injurious to student life. We are praying and hoping for the new buildings.

But are we worthy? May we rightly appeal to those who love our Church and who desire her to prosper and to expand until she covers our land, to give and to give largely for our school? Have we a right to plead for buildings and for endowments?

Fifteen years! What years! What struggles! What privations! What sighings and cryings to God! And what wonderful providential leadings and dealings, deliverances and blessings! And what have we done? Come and see. We have property worth $175,000, without a mortgage. The debts that we owe we owe to ourselves. Nearly two hundred men who have lived and have learned within our walls are now preaching the old Gospel, which is still the only solvent for the ills that afflict humanity. What are they doing and what have they accomplished? Compare the latest minutes of our Western English Synods with the minutes of ten or twelve years ago. Look into Chicago and compare the status of English Lutheranism with that of those earlier years. Look into those cities like Mishawaka and South Bend and Syracuse and Napanee and Lafayette in Indiana, and ask what the Chicago Seminary boys have had to do with the developments found there. Look into Elgin and Aurora and the Gila Charge. Stop at Kenosha, Racine, Milwaukee, Janesville, Cedarburg, Beloit, Plattville, Madison, La Crosse, and see who is putting a new face on Wisconsin Lutheranism. Go out into the Mississippi Valley; find out who are the Western secretaries and what they are doing. Learn who is building the Pacific Synod. And what influences have gone into the German and Scandinavian Synods from Chicago, and into the Synods of the Southland? Read the late Home-mission reports of the General Council and see what the Chicago Seminary has had to do with the results reached. Are we worthy? Come and see. "By their fruits shall ye know them."

G. H. G.



PLANS FOR NEW BUILDINGS.

THE FACULTY OF THE SEMINARY.

On the opposite page we present to our readers a cut of our Faculty. A short biographical sketch of our President and of his connection with the Seminary is given in the first article. In addition to what has been so well said of our beloved President at that place, the following with reference to his literary activity may well be added here.

Doctor Weidner stands in the front rank of the writers of the Lutheran Church in America, in the number and the variety of the books which we owe to his ready and untiring pen. In this respect he is surpassed only by his lamented friend, the sainted Doctor Seiss. In case Doctor Weidner's period of literary activity is extended by a gracious Providence for as many years as that of his illustrious friend, we have every reason to believe that the first President of the Chicago Seminary will go down in the history of the American Lutheran Church with the proud distinction of being the most prolific writer of this age.

His range of literary activity includes original works, translations, adaptations and the issue of editions of standard works like Bengel's Gnomon and Nestle's text of the Greek New Testament.

The Church owes to Doctor Weidner a lasting debt of gratitude in making available for American students some of the best theological works of the greatest European authors.

Among his more important works we mention the following: A Commentary on the Gospel of St. Mark; Theological Encyclopedia, three volumes; Biblical Theology of the Old Testament; Biblical Theology of the New Testament, two volumes; Studies in the Book, seven volumes; Introductory New Testament Greek Method, in collaboration with Doctor Harper; A System of Christian Ethics; Annotations on the General Epistles and Revelation; Introduction to Dogmatics, and a System of Dogmatics, on which the volumes on Theo-

logia and Ecclesiologia and parts of The Doctrine of the Ministry are in print.

George H. Gerberding, D.D.,

PROFESSOR OE PRACTICAL THEOLOGY.

The subject of this sketch was born in Pittsburg, Pa., August 21, 1847. His early education was secured in public school and academy in his native city. In 1869 he entered Thiel Hall, afterwards Thiel College, then located at Phillipsburg, Pa. In 1870 he became a member of the Junior Class at Muhlenberg College, graduating in 1873. His theological training was received at the Lutheran Theological Seminary at Philadelphia, Pa. He was ordained in 1876, by the Pittsburg Synod.

Dr. Gerberding served charges in the Pittsburg district, at Jewett, Ohio, and at Fargo, N. D. At the latter point his work was that of a pioneer. In 1894 Dr. Gerberding was called to a professorship in the Chicago Lutheran Theological Seminary.

During vacations in his student days, and during the earlier years of his ministry, Dr. Gerberding was intimately associated with the Rev. W. A. Passavant, D.D., whose biographer he is.

As a writer Dr. G. has been eminently successful. He has the distinction of being the author of the most widely circulated and most popular theological book that has appeared in the American Lutheran Church, viz., The Way of Salvation in the Lutheran Church. He is also the author of New Testament Conversions, The Lutheran Pastor, and The Life and Letters of W. A. Passavant, D.D.

As Professor of Practical Theology, Dr. G. has found his proper sphere. His large and varied experience in the active work of the ministry, covering a period of over twenty years in both Eastern and Western fields, enables him to anticipate and thoroughly understand the needs of the young men under his care. He has the practice as well as the theory. His aim is to produce an educated and a spiritual ministry. Dr. G. believes thoroughly in

OUR FACULTY.

PRESIDENT WEIDNER.
PROFESSOR RAMSEY.

PROFESSOR KRAUSS.
PROFESSOR GERBERDING.

Lutheran methods of work, faithfully followed out, and insists that if these be rightly and faithfully employed, our Church will one day occupy the foremost place in America. H. B. R.

Elmer Frederick Krauss, D. D.

PROFESSOR OF NEW TESTAMENT EXEGESIS.

The Reverend Professor Elmer Frederick Krauss, D. D., was born near Philadelphia, Pa., September 7, 1862. On his father's side he is descended from the Schwenkfeldians, who came to America early in the eighteenth century, a people characterized by their evangelical mysticism, their genuine piety and their ardent love for learning. His maternal grandfather was the Reverend Frederick Waagé, who enjoyed the instruction of Claus Harms in the University of Kiel, came to America in 1819, studied theology under the Reverend F. W. Geissenhainer and served long and successful pastorates in Pennsylvania.

Until twelve years of age Professor Krauss attended the public school near the place of his birth. At this age he entered Perkiomen Seminary near Pennsburg, Pa. In this institution and in the Normal Department of Muhlenberg College, conducted by the Reverend A. R. Horne, D. D., he prepared for college. After teaching public school for two years he entered the Freshman class of Muhlenberg College and was graduated in 1884 with first honors and the valedictory. He also received the first German prize offered to the Senior class.

In the summer of 1884 he entered the Theological Seminary at Philadelphia, Pa., graduating from this institution in 1887. In June of this year he was ordained to the office of the Holy Ministry by the Ministerium of Pennsylvania.

In the summer of 1885 he attended the Hebrew Summer School conducted by Professor William R. Harper at West Philadelphia, Pa.

The long vacation of 1886 was spent in St. Paul,

Minnesota,where,under the direction of the Reverend A. J. D. Haupt, the subject of this sketch served the newly organized Trinity Mission in West St. Paul. This experience opened his eyes to the vast territory of our beloved Zion in the West and infused into him the spirit of this rapidly expanding empire,with all its spiritual needs and latent possibilities for the Kingdom of God.

Homestead, Pa., was Professor Krauss' first field of labor. He entered upon it in July, 1887, and served in connection with it the newly organized missions of the Pittsburg Synod at Braddock and McKeesport. In 1893 he accepted a call to St. John's English Evangelical Lutheran Church at Minneapolis, Minn. Owing to illness in the family he was compelled to give up his work in the Northwest when it was most promising and yielded to the summons of the First Evangelical Lutheran Church at Leechburg, Pa., which congregation he served for five years and five months.

During his college course Professor Krauss distinguished himself in Mathematics and the Classical languages. During the thirteen years of his pastoral life he did not neglect his Greek New Testament. He was one of the first to avail himself of the advantages of the correspondence courses offered by the Seminary and amid the distracting cares and duties of a large parish he persisted in doing systematic work in his favorite branches. In June, 1903, his alma mater, Muhlenberg College, bestowed upon him the Degree of Doctor of Divinity.

In pursuance of a unanimous call by the Board of Directors of the Seminary, Professor Krauss entered upon his duties as Professor of New Testament Exegesis, May 1, 1900, where for six busy years he has proved himself to be the right man in the right place. He is master of his department and fulfills the duties of his professorship with enthusiasm and energy, and impresses upon his students his two great characteristics of precision and thoroughness. G. F. G.

The Reverend Alfred Ramsey, A. M.,

PROFESSOR OF CHURCH HISTORY.

Professor Alfred Ramsey, A. M., was born in Pittsburg, Pa., April 12, 1860. The blood of three sturdy nationalities courses through his veins—English, Irish and Scotch, reflecting very clearly dignity, wit and piety.

His early education was received in the public schools of the Smoky City, and there among the throbbing iron factories of the Ohio he soon learned how the sinful sons of Adam must eat their bread by the sweat of their brow.

After graduating from the public schools of his native city he repaired in 1876 to Thiel College of the Evangelical Lutheran Church, located at Greenville, Pa., where he was known to his friends as a diligent student, as a leader of his class, and a debater of no mean ability.

At the end of his Sophomore year his resident work at Thiel was broken off on account of serious impairment of his eyesight. From that time he was employed on various railroad surveys, until in April, 1881, he entered the services of the Pennsylvania R. R. as Chainman, advancing to the position of Second Assistant Engineer in less than six months. His work was both profitable and congenial and opened up to him a successful career in a profession in which two of his brothers have been eminently successful; but with his heart set upon another and nobler calling he entered the Philadelphia Seminary in the fall of 1882, and after graduation was ordained by the Penna. Ministerium in June, 1885.

The Degree of Master of Arts was conferred on him by Thiel College in the same year, before he received his Bachelor degree in August, 1885, as the fruit of private study covering the latter half of the college curriculum.

That a prophet is not without honor save in his own country did not prove true in the case of Professor Ramsey. As soon as he received his theological diploma he was called to Scenery Hill, Wash-

ington County, Pa., hard by the city of his birth. Here in five years he built a gracious monument in the hearts of his flock, that remains until this day. From Scenery Hill he was called to Uniontown, Pa., a neighboring congregation, where he spent five more successful years as pastor. It was from this place that he served the Pittsburg Synod as its efficient Secretary.

True to the course of civilization, he wended his way westward, and in 1896 accepted a call to St. John's congregation at Minneapolis, Minnesota. Here in this busy, bustling city he breathed the atmosphere of aggressiveness and expansion. Here he came into contact with the various nationalities of the great Lutheran Church. Here he learned the strength and the needs of Zion. It was from this place that he yielded to the call of our Seminary Board to fill the chair of Historical Theology.

Professor Ramsey is deeply interested in the Hymnology of the Church, as is evidenced by the excellent hymns of his own composition which have appeared from time to time in the *Lutheran*. This Church paper has also published a number of translations of classical Lutheran hymns put into good idiomatic English, with the retention of meter and rhythm, by the subject of this sketch.

Though the youngest member of the Faculty with respect to time of service, he finishes his second year "cum laude," with praise. Professor Ramsey continues to be a close student, a man of pure motives, of positive convictions, and of sound judgment. While his work deals largely with the Church in the past, yet his life will never be that of the "fossilized historian," for he keeps abreast of the times, and serves the Church as a progressive man of his age.

G. F. G.

Our General Secretary, Rev. G. F. Gehr, A. M.

OUR GENERAL SECRETARY,

THE REVEREND GEORGE FRANKLIN GEHR, A. M.

Our General Secretary was born July 24th, 1871, of Andrew L. and Barbara Gehr in Westmoreland county, that stronghold of staunch Lutheranism in western Pennsylvania.

For eighteen years he lived on a farm and by close contact with the soil and the hard experiences of a tiller of the ground he laid the foundations of that sturdy honesty, that good, sound common sense and that practical knowledge of affairs, all of which are so essential in the office he is now so successfully filling.

The death of his mother was the turning point of his life, and under the guidance of Providence, he turned from an occupation which provides bread for the physical needs of man, and entered upon a course of preparation to fit himself to minister the Bread of Life to the needy souls of men. In the Greensburg Normal-school, a department of the Greensburg Seminary, he prepared himself to sway the rod and exercise the authority of the modern pedagogue. He gained valuable experience in teaching school for the period of one year. He then entered Greensburg Seminary, and was a member of the first class regularly graduated by that institution in 1894. He entered the Sophomore class of Thiel College in 1894, and was graduated with first honors in 1897.

At the close of his college course two temptations confronted him to draw him into secular pursuits. As in the case of Luther, the father of our General Secretary desired him to study law, and a mercantile house, recognizing his exceptional business ability, offered him a position with a salary of $1,500 a year. However, considerations of filthy lucre and of worldly advantage had no controlling influence with him. His heart was set upon higher and better things.

In 1896 he attended the National Convention

of the Luther League held in Chicago. He was captivated by the western spirit and was impressed by the mission of the Church in the boundless West.

He entered Chicago Seminary in 1897 and was graduated at the head of his class in 1900. He accepted a call to become pastor of the mission recently organized at Racine, Wis., and under the blessing of God accomplished a work in that city which stands as an example of aggressive mission work. In a short time a beautiful church was built, and a large, self-supporting congregation was gathered.

When the call came to Mr. Gehr to assume the general secretaryship of our Seminary, the path of duty soon became clear, but it was like the rupturing of heartstrings to leave his devoted congregation. With great reluctance his release was granted, and he entered upon his work for the Seminary in January, 1905. The record of his first year's labor in this difficult and taxing office clearly and convincingly proves that he is the right man in the right place, and that with the blessings of the Almighty the temporalities of our "School of the Prophets" will be borne with increasing success and grace upon the strong shoulders of our General Secretary.

E. F. K.

SOME OF OUR GRADUATES, WHERE THEY ARE, AND WHAT THEY ARE DOING.

For the benefit of those who are deeply interested in the welfare of our Seminary and the progress of our Lutheran Church, we give the names of some of our graduates and where they are located. This will at once show the far-reaching influence of our School.

I. *In Educational Work.*

Rev. Prof. Carl M. Weswig, B. D., '98, Minneapolis, Minn., Professor English Church History, United Norwegian Theological Seminary.

Rev. H. B. Reed, B. D., '00, Chicago, Ill., Instructor in Logic and Philosophy, Chicago Lutheran Theological Seminary.

Rev. Prof. Nels N. Esser, B. D., '02, Scandinavia, Wis., Professor in Scandinavia Academy.

Rev. J. R. E. Hunt, B.D.,'01, Chicago, Ill., Instructor in Hebrew, Chicago Lutheran Theological Seminary.

Rev. Prof. Julius Holm, B. D., '02, Brenham, Texas, Instructor in Luther College.

Rev. William Seiberling, '02, Mulberry, Ind., Instructor in Colburn Academy.

Rev. Alonzo Arbaugh, B. D., '04, Mulberry Ind., Instructor Colburn Academy.

Rev. G. Franklin Gehr, '00, Chicago, Ill., General Secretary Chicago Lutheran Theological Seminary.

Rev. Austin D. Crile, '02, Chicago, Ill., Instructor in Old and New Testament History, Chicago Lutheran Theological Seminary.

Rev. P. C. Wike, '98, Mulberry Ind., Financial Agent, Colburn Academy.

II. *In Home Mission Fields.*

Rev. A. C. Anda, '01, Chicago, Ill., Western Field Secretary of General Council Home Missions.

Rev. Frank E. Jensen, '05, Lindstrom, Minn., Northwestern Field Secretary of General Council Home Missions.

Rev. H. Francis Obenauf, '05, South Sharon, Pa.
Rev. Loyd W. Steckel, '04, Chicago, Ill.
Rev. T. A. Shoenberg, '03, Whatcom, Ore.
Rev. Linden P. Pence, '03, Chicago, Ill.
Rev. Geo. P. Kabele, B. D., '99, Chicago, Ill.
Rev. H. T. Webber, '01, Coshocton, O.
Rev. H. B. Reed, B. D., '01, Chicago, Ill.
Rev. Walter Eck, '05, Vancouver, Wash.
Rev. Raymond Albert, '06, Paulding, O.
Rev. John H. Graf, '05, Leetonia, O.
Rev. Paul J. Gerberding, B. D., '05, Chicago, Ill.
Rev. C. G. Stacy, '04, Chicago, Ill.
Rev. P. W. H. Frederick, B. D., '99, Pasadena, Cal.
Rev. Paul H. Roth, '06, Beloit, Wis.
Rev. A. A. C. Petersen, '00, Chicago, Ill.
Rev. S. H. Yearian, B. D., '05, Chicago, Ill.
Rev. John Legum, '05, Pittsburg, Pa.
Rev. F. E. Stroble, '05, Erie, Pa.
Rev. Halvor Rogn, '03, Silverton, Ore.
Rev. Andrew Quale, '03, Minneapolis, Minn.
Rev. A. Skindlov, '06, Kalispell, Mont.
Rev. M. E. Boulton, B. D., '99, Mishawaka, Ind.
Rev. H. A. Yung, B. D., '00, Seattle, Wash.
Rev. P. N. Sjogren, '06, Canada.

III. *In Foreign Mission Fields.*

Rev. C. K. Lippard, B. D., '00, Saga, Japan,
Rev. O. R. Wold, '98, Faucheng, China.
Rev. Rudolph Arps, B. D., '05, Rajamundry, India.
Rev. Arthur J. Stirewalt, '05, Saga, Japan.
Rev. E. H. Mueller, B. D., '02, Narasaravupt, India.

IV. *Officers of Synods and Conferences.*

Rev. J. A. Leas, B. D., '95, Pres. Pacific Synod, Portland, Ore.
Rev. Luther Hogshead, '97, Pres. Chicago Synod, Goshen, Ind.
Rev. H. B. Reed, B. D., '00, Sec. Chicago Synod, Chicago, Ill.
Rev. Isaiah Whitman, '96, Treas. Chicago Synod, Wallace, Ind.

Rev. C. L. Warstler, '99, Sec. Eng. Synod of the Northwest, St. Paul, Minn.
Rev. H. B. Reed, B. D., '00, Pres. Northern Conference Chicago Synod.
Rev. M. E. Boulton, B. D., '99, Sec. Northern Conference Chicago Synod, Mishawaka, Ind.
Rev. George E. Dittmar, '01, Treas. Northern Conference Chicago Synod, Rochester, Ind.
Rev. W. J. Seiberling, '01, Pres. Southern Conference, Chicago Synod.
Rev. S. D. Meyers, '02, Sec. Southern Conference, Chicago, Ill.
Rev. P. E. Baisler, B.D., '01, Sec. Eastern Conference Synod of the Northwest.
Rev. Frank S. Beistel, '98, Sec. Central Conference, Synod of the Northwest.
Rev. J. A. Zundel, '98, Treas. Central Conference, Synod of the Northwest.
Rev. S. M. Lutz, '02, Chaplain United States Army, Philippine Is.

The following figures show into which Synods some of our graduates have gone. Many students not included in this list have been students but have not graduated:

Chicago Synod, 22; English Synod of the Northwest, 13; District Synod of Ohio, 12; United Norwegian Church, 12; United Synod South, 12; General Synod, 12; Pittsburg Synod, 8; Iowa Synod, 7; Ministerium of Penna., 8; Joint Synod of Ohio, 5; United Danish Synod, 3; Pacific Synod, 4; Icelandic Synod, 4; Augustana Synod, 4; Hauge Synod, 3; Ministerium of New York, 2; New England Synod, 1; Canada Synod, 1; Danish Lutheran Synod, 1; Nova Scotia Synod, 1.

A WORD TO THE FRIENDS OF OUR SEMINARY.

This is an age of wonderful prosperity. Our Lutheran people, naturally thrifty, are enjoying a rich blessing. While our Church is not a Church of millionaires, neither is she a Church of paupers, she is composed of that sturdy middle class of American, German and Scandinavian sons and daughters who have been the backbone of our country for centuries. Such a people, anchored to the tenets and principles of the true Christian faith, are the most vigilant in defending our liberties and the most formidable factor in planting the Church—Christ's Bride—in the midst of a fallen and sinful world.

No other institution of our beloved Church is a more fitting monument to our sons and daughters than the Chicago Seminary. Founded upon FAITH, reared in LOVE, and encouraged by HOPE, it is a blessed child of scarcely fifteen summers. This School of the Prophets is putting a new face on our western Church. Everywhere our graduates are instilling new life and opening up new missions. At home and in foreign fields, in inner missions and in educational work, there is a rustle in the treetops.

What our Seminary is today can be seen by perusing the preceding pages. What it is doing for the Lutheran Church and for human souls can be readily inferred from the item, "Some of our Graduates, Where they are, and what they are doing." What we hope to accomplish is shown elsewhere. And now, while our country is enjoying prosperity, and our factories and fields are bringing us rich returns, let us not forget the Lord's work. Why should such a noble school be hampered for lack of means to realize its hopes? Our Seminary has proved itself a true handmaiden of the Church. To help our school is to help every vital interest of our Church. To help every vital interest of our Church is to manifest love for Christ's Bride and to adorn her for the Lord's coming.

And now, dear reader, to test your love for your Saviour, and your interest in Christian education, please inform us in which of the following ways you desire to help us in realizing our hopes and placing our school on a good substantial basis:

OUR NEEDS.

1. *For New Buildings.*

$50,000 for Dormitory and Dining Hall.
$50,000 for an Administration Hall.
$25,000 for a Chapel.

2. *For Endowment.*

$50,000 will endow one Professor's chair. We need four of these. $2,000 will establish a scholarship. These scholarships are to assist worthy young men to equip themselves for the Gospel ministry. This would make a fine living monument for some one to establish in honor of a departed son or daughter, mother or father. This kind of a monument brings a blessing.

3. *For Current Expenses.*

$12,000 a year for every year until a sufficient endowment can be secured. For the providing of the current expenses we are now soliciting men, women and church societies to take $100, $75, $50, $25, $20, $15, $10, $5 a year for a period of three years.

We place our plans outlined above before our friends, hoping that some of the Church will be willing to assist in this noble work and thus aid us to equip more young men for the fields white unto the harvest.

If some of our warm friends desire to do something in the way of an endowment for one professor's chair, or to erect a new building, we would be very glad to raise an amount equal to the sum offered. Try us, please, and see us work and rejoice.

G. F. Gehr, General Secretary,
1313 Waveland Ave., Chicago, Ill.

REV. MICHAEL SCHWEIGERT.

Michael Schweigert was born in Landau, Germany, February 10, 1811, and after a long and painful illness entered into rest at Kittanning, Pa., July 9, 1891. His years were nearly 82, and when the Master said "It is enough," he fell asleep in Christ and in peace.

After reaching his majority, Mr. Schweigert came to the United States. Maintaining himself by his trade, he journeyed westward until in 1837 he concluded to buy a property and make his home at Cannonsburg, Washington Co., Pa., then the seat of Jefferson College.

Here were 250 students. Among them the Rev. William A. Passavant, Sr., D. D., at the time a lad of sixteen, with a single exception, was the only one of Lutheran parentage. "The love of the Church of our mother next to the love of Christ became our all-absorbing passion," he writes, and forthwith determined to do what he could for the cherished Church.

The *Kirchenzeitung* had appeared a few months before. It contained letters from missionaries in the West—Michigan, Ohio and Indiana. The youthful Passavant felt the fire of holy love in these missionary reports, and entered upon his first church work. There were but two German families in Cannonsburg. "In each of these we secured a subscriber to the new German paper; a third person, working as a journeyman tailor in a shop in the village, was likewise induced to subscribe, and in due time became a useful minister of Christ."

Said Mr. Schweigert: "Passavant got after me. When I saw him come in at the front I slipped out at the back door. I did not want to be a preacher. But the good Lord had His hook in me. So I got the man to take back the house and lot I had bargained for, and began to study English and other things at the College."

Later Mr. Schweigert went to Gettysburg to

Rev. Michael Schweigert.

study theology. "The ministry seemed an impossibility at his age and without means. But to seek out his scattered countrymen and supply them with the Word of God he planned to introduce among them books of devotion and thus prepare the way for pastoral work. Then the work of a Colporteur began, and full proof of it was made in Baltimore, Frederick Co., Md., and in Pittsburgh, bearing heavy loads on foot and working among the neglected with heroic fidelity in the lanes and alleys of the cities. In this life he continued for several years, until the hand of Providence opened for him a door into the ministry of the Word."

At the first session of its Ministerium, January 16, 1845, and the first session of the Pittsburgh Synod, held in Pittsburgh, Pa., the minutes record that "on motion of Brother Passavant," two others and "Michael Schweigert were admitted to an examination as applicants for licensure." A committee was appointed to "examine the applicants in public." On the afternoon of the same day the three brethren were "licensed as licentiates of this Synod until its next meeting in June." "They approached the altar, and after the charge and questions had been pronounced to them they were solemnly set apart to the work of the ministry and welcomed by their brethren with the right hand of fellowship to a place in our midst."

Mr. Schweigert had dreaded this examination, knowing well his lack of regular training. "It was a cold day, but the sweat stood in big drops on my forehead when I went forward in the Synod and sat down before the Examining Committee. But they were not too hard with me. In Church History they asked: 'What was the condition of the Church during the Dark Ages?' and I said, 'It was very bad indeed,' and they did not ask another question; that was enough."

At the June session, 1845, the Synod again "licensed" Rev. Schweigert, and so for several years continuing him in his studies until his ordination.

As a protest against the special claims of the

Episcopal Church in those days on the subject of "Apostolic Succession," the pastors of the Synod were registered in its minutes as "Ordained Bishops" and "Licensed Bishops." Throughout his ministerial life Mr. Schweigert was called by the brethren, and generally known as, "Bishop Schweigert." An Episcopal friend of his suggested that he should not allow himself to be addressed "Bishop," as he was no Bishop. "O that is all right," replied Mr. Schweigert; "I belong to the Apostolic *Procession.*"

Now that he had been licensed to preach the Gospel, as Wesley, Mr. Schweigert claimed the world for his field. He met the immigrants at the Pittsburgh railroad station. He helped them to their destinations. He sought the German families and settlements in the counties of Allegheny, Armstrong, Washington and Clarion. He prayed with them in their humble homes, preached wherever possible, administered the sacraments, buried the dead, celebrated their marriages, and few pastors of the Synod have organized as many congregations and built as many churches, small though some of them were, as did Rev. Schweigert.

The pressing needs of the Pittsburg Infirmary and of the Orphans' Home, in the scant years of their struggling infancy, touched his tender and generous heart, and for them he gathered supplies of provisions from the farmers and took collections in his congregations.

Much of his earlier work was done on foot. His salary was little at best and always irregular, yet he was happy in the privilege of preaching, and counted it joy to bear self-denials and endure hardness as a good soldier of Jesus Christ.

He made many friends and was ever a most welcome guest. His brethren realized his honest sincerity and admired his heroic spirit. He had good strong, practical sense, and though his speech might not be in polished phrase, in the discussions of Conferences and of Synod he was heard with respect, even if betimes his hearers might be convulsed by his odd words and humorous statements.

"Grass Hopper Falls, Kansas," became "Hopper Grass Falls," in one of his speeches. Making a report on the result of a canvass in the interest of a new organization, he said: "In —— -, I found so many Presbyterians, so many Methodists, so many Baptists, so many Lutherans; but the most of the people were *Leaners;* yes, leaners. They said they were not members of any church but leaned to this church or that." And his address on "Experiences of a Home Missionary," at the 25th Anniversary of the Pittsburgh Synod in 1870, in which he told, among other things, of his buying the "little pony" at the Allegheny Horse Market, believing that "How longer the teeth, how younger the horse," will remain for long among the pleasant traditions of the Synod.

He was the lifelong friend of the Rev. Dr. Passavant, of blessed memory, who returned from the West, a journey of some 600 miles, to attend, and make the address at, the funeral of the venerable pastor, his own son in the Gospel. Of him Dr. Passavant wrote, in *The Workman,* July 23, 1891: "The deceased was no ordinary man. His education and other advantages were all of a limited kind, yet few men had more of individuality or more influence in the community....In the various fields where he labored, always in new settlements or isolated congregations, some of which required great exertion, sacrifice and travel, there are now seven or eight ministers, so that his labors were not in vain in the Lord. Without the advantages of education, his diligence and fidelity were such that he worked himself through all the obstacles in his way, and his services were appreciated alike by the German and English settlers. So resolute was his spirit within that neither hindrances nor deficiencies deterred him. He literally overcame all by the blood of the Lamb and by the Word of His testimony.

"The limits of this imperfect article prevent any reference to the lifelong work of the departed in behalf of the sorrowful. He was a succorer of many and a helper of the poor in his distress. The widow

and the orphan were special objects of tender sympathy and care.

"With his excellent wife, the faithful co-worker with him in every good work, the streets and lanes of Kittanning were trodden by night and by day during his long residence there to relieve the suffering. His unaffected sincerity was such that no one refused his calls for aid.

"It was said to the writer by an eminent gentleman there that no minister in Kittanning had more influence than this unassuming servant of the Master. And this profound respect was seen by the character and the number of the citizens who followed his remains to their resting place in the cemetery."

Said the Editor of the local paper: "It was with many expressions of regret that this community learned of the death of Rev. Michael Schweigert, one of the most prominent and at the same time one of the most unobtrusive Christian gentlemen of Kittanning; a man who had devoted his entire life to the service of Christ, and than whom no one stood higher in the estimation of the German citizens of the town and county. He was charitable to a fault, and had a kind and cheering word for all; nothing pleased him better than to have an opportunity to extend a helping hand to those in distress. In fact, he was a worthy representative of that noble class of Christian ministers who have accomplished so much in building up Christ's Church and the spread of His kingdom among men."

The same Editor notes this "Tribute to Father Schweigert:"

"At the close of the services on last Sunday evening at the First Presbyterian Church, the pastor, Rev. H. L. Mayers, paid a warm-hearted tribute to the memory of Father Schweigert, who, he said, had been endeared for many years to the Presbyterian congregation, although bearing no official relation to the church. When he (Mr. Mayers) had first come to Kittanning he was greeted by Father Schweigert, and the friendship then begun had only been severed by death. While as a man he could not be reckoned

intellectually great, yet he was a most earnest and efficient worker in the Master's vineyard. He was recognized as a true friend, who proffered genuine sympathy with those who were in trouble. He could speak to any man in this town on the subject of personal religion, and did his work with the happiest results. His executors will have no trouble in settling up his estate, for he had little of this world's goods, but his reward will be great in heaven. Mr. Mayers' tribute to the worth of the departed minister was attentively listened to and received with evident approval on the part of his congregation."

The Pittsburg Synod, of which he had been a member from its organization until his death, at its session in 1891, in silence and by a rising vote, adopted the report, which said:

"This Synod bears glad tribute to the self-denial and zeal and faithfulness and success with which this brother for many years has worked, to the lasting profit of His people in this portion of our Lord's vineyard."

After taking charge of the German Lutheran Church at Kittanning in 1853, Rev. Schweigert was married to Mrs. Elizabeth Smitt. She was a most efficient helper of her husband in all his labors and blessed him with a most happy home. Both were deeply interested in the activities of the Church, and in her last will, Mrs. Schweigert, in accordance with the wish of Rev. Schweigert, divided the estate left by her husband, and which she had so frugally managed, that Thiel College, The Orphans' Home at Zelienople and the Theological Seminary of the Evangelical Lutheran Church at Chicago, Ill., each received a legacy of $1,693.

"Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them."

H. W. R.

ALUMNI NOTES.

M. E. Boulton, B. D., '99, has removed from Mishawaka, Ind., to The Dalles, Oregon.

P. C. Wike, '98, is Financial Agent of the Colburn Academy, at present located at Mulberry, Ind.

St. Luke's, Chicago, M. E. Heberland, '01, pastor, has entered the list of self-sustaining congregations.

G. F. Geber, '00, is doing good work as General Secretary of the Chicago Lutheran Theological Seminary.

L. O. Pearch, '98, has resigned as pastor of the Lutheran Church at Avonmore, Pa., on account of ill health.

L. W. Steckel, '04, has resigned the pastorate of St. James' Church, Chicago, to accept a call from the Lutheran Church at Mishawaka, Ind.

Grace Church, Kenosha, Wis , P. E. Baisler, '01, pastor, is now self-sustaining. The congregation paid $700 of its Church debt during the past year.

J. H. Graf, '05, has the satisfaction of having one of the most successful Luther Leagues in the State of Ohio. The Rev. Wm. Graf is pastor of the Church at Leetonia, O.

H. T. Weber, '01, Coshocton, O., reports the congregations of Emanuel and St. Paul to be in excellent working order. A successful lecture course has been a feature of the work during the past season.

Geo. P. Kabele, '98, B. D. '99, has organized the People's Church at Roseland, Chicago. A desirable lot has been purchased which will soon be paid for. A class of eighteen was confirmed on Palm Sunday.

W. B. Aull, B. D., '04, sends encouraging reports from the Southland. He sees the dawn of a period of greater activity in our Church in the South. Mr. Aull is pastor of a congregation at Lone Star, S. C.

St. Mark's Church, Chicago, Z. M. Corbe, '99, pastor, has closed by what is far the most successful year in its history. This congregation conducts two Sunday-schools, one in the morning and one in the afternoon.

Wicker Park Church, Chicago, A. D. Crile, '02, pastor, has purchased two lots adjoining the old property, giving a frontage of 100 feet. The congregation will this summer erect a beautiful new $35,000 Romanesque Church.

O. J. Wilke, '97, is pastor of St. John's Church, Madison, Wis., of which his father, now deceased, was pastor for thirty years. This congregation will, in June, celebrate its golden jubilee, by dedicating a new $20,000 church, the finest in the city.

Holy Trinity, La Crosse, Wis., under the pastoral care of Jno. J. Clemens, B. D., '02, increased its membership last year by twenty per cent. Thirty accessions are expected this spring. The Church's indebtedness was decreased last year by $650.

E. A. Trabert, '98, Uniontown, Pa., is at the head of the relief work of that city; is Secretary of the Ministerial Association; President of the Sunday-school Association of the Southern Conference of the Pittsburg Synod, and Secretary of the Conference.

Rev. F. Hoefer, '97, is laboring succesfully at St. Stephen's Church, Toledo, O. November 1st the congregation will celebrate the twenty-fifth anniversary of its organization. As a fitting complement to the event, a special silver jubilee fund of $2,500 is being raised.

Henry Voegtly, '04, New Maysville, Pa., serves two congregations four miles apart. He gives each congregation a service every Sunday. Thirty-nine new members have been added to the parish roll, and a fine parsonage built, since he assumed charge of the work.

During the past year, St. Matthew's, Chicago, of which P. J. Gerberding, '03, is pastor, has become free from debt, and has secured an excellent double lot upon which to erect a new church, better suited to meet the requirements of the growing congregation.

F. S Beistel, '98, St. Paul, Minn., is the happy father of a brand new baby boy. St. James' Church, of which Mr. Beistel is pastor, has just completed a new $1,000 subscription toward the liquidation of the Church debt. This congregation this year send $150 to the Chicago Seminary.

St. Mark's Church, Fargo, N. D., J. A. Zundel, '98, pastor, is making rapid strides. The erection of a new Church in the immediate future is engaging the attention of this congregation. Mr. Zundel is President of the Red River Valley Lutheran League, and of the Pastoral Association of Fargo and Moorhead. His home has been recently gladdened by the arrival of a boy baby.

Trinity Lutheran Church, Somerset, Pa., Rev. Robt. L. Patterson, B. D., '01, pastor, is just completing improvements which include the following: Enlargement of the auditorium, increasing the seating capacity by 115, and of the Sunday-school room by 100; new heating plant; re-frescoing of the entire interior; re-arranging and re-furnishing the chancel. Special gifts from members include a marble altar, bronze pulpit and lecturn, and material for a complete set of altar covers. A $3,000 Austin organ is being installed, to which Mr. Carnegie contributed $1,250.

senting, they would be ordained into the office by the laying on of hands, though nothing of this is said in the text).

11) Certain features connected with ordination were destined to cease after Apostolic Times.

a) Prophetic utterances concerning the person ordained (1 Tim. 1:18).

b) The prophetic word *through* which *extraordinary gifts* were bestowed (1 Tim. 4:14).

c) Extraordinary gifts, "a spirit of power, and love, and discipline" (2 Tim. 1:7) bestowed through the laying on of hands (1 Tim. 4:14; 2 Tim. 1:6).

12) What was retained in Post-Apostolic Times may be described as follows:

a) The inspired utterance of prophecy became ordinary prayer or the formula of ordination.

b) Instead of extraordinary gifts of the Spirit, there were bestowed additional ordinary gifts of the Spirit, increased indeed, through the earnest and solemn prayers of the Church, but still only ordinary gifts, not the extraordinary.

c) The laying on of hands became the outward sign 1) of the inward imparting of additional gifts of the Spirit in answer to prayer; and 2) of the act of consecration and the setting apart for a special office in the Church.

II. THE CHURCH DOCTRINE.

a) *The Early Christian Church and the Roman Catholic Period.*

83. General Statement. (*Luthardt.*)

1) The history of the doctrine of the Ministry is closely connected with the history of the doctrine of the Church.

2) Cyprian is the first great representative of the idea that the ministry is a priesthood,—that the clergy have judicial power and sustain a mediatorial relation between Christ and the members of His Church.

3) As the authority of the Church became greater, so that finally the Scriptures themselves were considered as secondary to that authority—(so that Augustine could say: "I would not indeed believe the Gospel unless the authority of the Catholic Church moved me," "Ego vero evangelio non crederem, nisi me catholicæ ecclesiæ commoveret auctoritas")—in the same measure the principle of the external legitimacy of the ministry became decisive, and this was regarded as bound up with the uninterrupted succession of diocesan bishops, who were regarded as the successors of the Apostles and the bearers of the Apostolic office.

4) This argument was used by Augustine against the Donatists.

5) In connection with this was developed the doctrine that the bishop of Rome is the successor of St. Peter, from which point emanated all ecclesiastical legitimation.

6) From this monarchical center was unfolded in the Middle Ages the priesthood with its mediatorial and judicial functions,—a priesthood, which interpreted and administered the power of the keys in such a way as to sit in judgment upon sins and the satisfaction to be rendered for them.

84. The development of the doctrine of the Ministry during this period can be presented in the most satisfactory way by tracing the origin and the development of four closely related topics:

1) the doctrine that the Ministry in a Priesthood;
2) the theory of Apostolic Succession;
3) the doctrine of the Supremacy of the Pope;
4) the doctrine of Ecclesiastical Power.

85. I. The question of Ministerial Priesthood.

1. For the N. T. teaching on this point compare ¶ 15, 16, 17 as above.

In a summary:

a) The only priesthood known in the N. T. is the universal priesthood of all believers, and the sacrifices are purely spiritual, and in no sense propitiatory.

b) The universal priesthood and the ministerial office are two distinct things.

c) The ministerial office publicly represents the universal priesthood, in prayer, in offering of gifts, in public instruction, in exhortation, and the minister acts not in his individual capacity, but simply as a representative of the Church and of the congregation.

d) The minister is a *minister* only because he has been called to this office by the Church, and this representative priesthood confers no mediatorial powers.

86. The best presentation of this subject is given by Lightfoot in his *Essay on the Christian Ministry.* See Commentary on Philippians. (Also separately reprinted.) A summary of which is herewith given:

1) It is my purpose to investigate the origin and growth of a new principle, which is nowhere enunciated in the New Testament.

2) The progress of the sacerdotal view of the ministry is one of the most striking and important phenomenon in the history of the Church.

3) There is no sacerdotalism in the N. T. The priestly functions and privileges, which alone are mentioned in the apostolic writings, pertain to all believers alike.

4) There are no distinct traces of sacerdotalism visible in

CHICAGO SEMINARY REGISTER.

CALENDAR.

1905

Oct. 5—*Thursday*, 10 A. M. First Term begins.
Dec. 19—*Tuesday*, 9 A. M. Preliminary examinations begin.
Dec. 22—*Friday*, 5 P. M. Second Term ends.

CHRISTMAS HOLIDAY.

1906

Jan. 2—*Tuesday*, 9 A. M. Third Term begins.
April 17—*Tuesday*, 9 A. M. Pass Examinations begin.
April 20—*Friday*, 5 P. M. Pass Examinations end.
April 24—*Tuesday*, 10 A. M. Colloquium by the Exam. Com.
April 25—*Wednesday*, 10 A. M. Board of Directors meets.
April 25—*Wednesday*, 8 P. M. Annual Address.

SUMMER VACATION.

Oct. 3—*Wednesday*, 10 A. M. Board of Directors meets.
Oct. 4—*Thursday*, 10 A. M. First Term begins.
Oct. 4—*Thursday*, 2 P. M. Colloquium with Students.
Oct. 6—*Saturday*, 9 A. M. Final Examinations begin.
Nov. 12—*Monday*, 8 A. M. Second Term begins.
Dec. 18—*Tuesday*, 9 A. M. Preliminary Examinations begin.
Dec. 21—*Friday*, 5 P. M. Second Term ends.

CHRISTMAS HOLIDAY.

1907

Jan. 1—*Tuesday*, 9 A. M. Third Term begins.
Feb. 4—*Monday*, 8 A. M. Fourth Term begins.
Mar. 11—*Monday*, 8 A. M. Fifth Term begins.
April 24—*Wednesday*, 8 P. M. Annual Address.

FORMER STUDENTS.

Of those who have studied in our Seminary, there are now one hundred and eighty in the active ministry. Some of these have studied only a year at our Institution, having studied theology also at other institutions, while others have spent two, three four, or even five years at our Seminary. Many also have been ordained by their respective Synods before they graduated in all the Courses which this Seminary requires for graduation.

Regular Graduates with the Degree of B. D.

1895

REV. JOSEPH A. LEAS, - - - Portland, Ore.
REV. GUSTAV MACK, - - - - Cullom, Ill.

1896

Rev. Thormond Kolste, - - - Chicago, Ill.
Rev. O. G. U. Siljan, - - Northwood, Iowa
Rev. C. O. Solberg, - - - - Chicago, Ill.
Rev. Isaiah Whitman, - - - Wallace, Ind.

1897

Rev. C. T. Benze, - - - - Erie, Pa.
Rev. Wm. Hall, - - - Sherodsville, Ohio
Rev. B. F. Hoefer, - - - - Toledo, Ohio
Rev. V. J. Mengers, - - - - Philadelphia, Pa.
Rev. Otto J. Wilke, - - - West Superior, Wis.

1898

Rev. C. M. Weswig, - - - - Bergen, Wis.

1899

Rev. M. E. Boulton, - - - Mishawaka, Ind.
Rev. P. W. H. Frederick, - - - Pasadena, Cal.
Rev. G. P. Kabele, - - - - Goshen, Ind.
Rev. Runolfur Marteinsson, - - Gimli, Manitoba
Rev. W. H. Neumann, - - - Plankinton, S. Dak.
Sever Svien, - - - - Minneapolis, Minn.

1900

Rev. O. K. Espeseth, - - - - Chicago, Ill.
Rev. William Evans, - - - Chicago, Ill.
Rev. C. K. Lippard, - - - - Saga, Japan
Rev. H. B. Reed, - - - - Chicago, Ill.
Rev. H. A. Yung, - - - - Seattle, Wash.

1901

Rev. J. R. E. Hunt, - - - - Chicago, Ill.
Rev. R. L. Patterson, - - - - Somerset, Pa.

1902

Rev. P. Edward Baisler, - - - Kenosha, Wis.
Rev. J. J. Clemens, - - - La Crosse, Wis.
Rev. Nels N. Esser, - - Scandinavia, Wis.
Rev. Julius Holm, - - - Brenham, Texas
Rev. S. M. Luz, - - - - Chicago, Ill.
Rev. C. L. Miller, - - - Lexington, N. C.

1903

Rev. Henderson N. Miller, Ph. D., Middlepoint, Ohio

1904

Rev. Alonzo H. Arbaugh, - - Frankfort, Ind.
Rev. William B. Aull, - - - Buena Vista, Va.
Rev. Kristinn K. Olafson, - - Gardar, N. Dak.
Rev. Curtis G. Stacy, - - Grand Marais, Minn.

1905

Rev. G. F. Dittmar, - - - Rochester, Ind.
Rev. Edward Haecker, - - Chalk River, Ont., Can.

Regular Graduates with the Degree of Graduate of the Evangelical Lutheran Theological Seminary at Chicago, Ill.

1897

Rev. J. J. Clemens, - - - La Crosse, Wis.
Rev. Luther Hogshead, - - - Hicksville, Ohio
Rev. Ernest J. E. Kuhlman, - - Wapakoneta, Ohio

1898

Rev. J. A. Arndt, - - - Iron Station, N. C.
Rev. F. S. Beistel, - - - Minneapolis, Minn.
Rev. A. L. Benze, - - - - - Erie, Pa.
Rev. M. E. Boulton, - - - Goodhue, Minn.
Rev. J. A. Frishkorn, - - - Wallrose, Pa.
Rev. Edward Haecker, - - Cedar Falls, Iowa
Rev. W. F. Holl, - - - - Camas, Wash.
Rev. G. P. Kabele, - - - - Goshen, Ind.
Rev. C. L. Miller, - - - - Lexington, N. C.
Rev. L. O. Pearch, - - - - Bouquet, Pa.
Rev. E. A. Trabert, - - - Uniontown, Pa.
Rev. P. C. Wike, - - - - - Colburn, Ind.
Rev. O. R. Wold, - - - - Faucheng, China
Rev. J. A. Zundel, - - - - Fargo, N. D.

1899

Rev. A. H. Arbaugh, - - - Frankford, Ind.
Rev. Erik Hansen, - - - - Potter, Neb.
Rev. N. S. Lutz, - - - - Dubuque, Iowa
Rev. T. C. Thompson, - - - Estherville, Iowa
Rev. C. L. Warstler, - - West St. Paul, Minn.

1900

Rev. Z. M. Corbet, - - - - Chicago, Ill.
Rev. George F. Gehr, - - - Racine, Wis.
Rev. A. C. Petersen, - - - - Nysted, Neb.

1901

Carl J. P. Alberthus, - - - Austin, Texas
Rev. A. C. Anda, - - - - - Chicago, Ill.
Rev. P. E. Baisler, - - - - Kenosha, Wis.
Rev. G. F. Dittmar, - - - - Tiosa, Ind.
Rev. William Eckert, - - - South Bend, Ind.
Rev. Michael Haberland, - - - Chicago, Ill.
Rev. H. K. Lantz, - - - - Frankfort, Ind.
Rev. Lewis C. Larsen, - - - - Warren, Pa.
Rev. David Magnusson, - - - Riverside, Cal.
Rev. P. E. Monroe, - - - Salisbury, N. C.
Rev. William H. Shepfer, - - Fultonham, Ohio
Rev. H. T. Webber, - - - Coshocton, Ohio

1902

Rev. Austin Crile, - - - - Chicago, Ill.
Rev. S. D. Myers, - - - Nappanee, Ind.

Rev. J. V. Sappenfield,	Corydon, Ind.
Rev. W. J. Seiberling,	Mulberry, Ind.

1903

Rev. Clifford Paul Fisher,	Rowan, N. C.
Rev. Paul J. Gerberding	Chicago, Ill.
Rev. Linden P. Pence,	Chicago, Ill.
Andrew Quale,	Minneapolis, Minn.
Halvor Rogn,	Silverton, Ore.
Rev. Paul Wagner Roth,	Elgin, Ill.
Rev. T. A. Schoenberg,	Whatcom, Ore.

1904

Rev. William P. Christy,	Janesville, Wis.
Rev. Edward P. Conrad,	Winston Salem, N. C.
Rev. John Knauer,	Newton, Ill.
Rev. Lloyd W. Steckel,	Chicago, Ill.
Rev. Henry Voegtly,	Shannondale, Pa.

1905

Rev. L. J. Baker,	Zelienople, Pa.
Rev. Walter I. Eck,	Vancouver, Wash.
Rev. J. H. Graf,	Leetonia, O.
Rev. Frank E. Jensen,	Lindstrom, Minn.
Rev. B. B. Jonsson,	Minnesota, Minn.
Rev. John Legum,	Pittsburg, Pa.
Andrew Olai Ness	Evanston, Ill.
Rev. Henry F. Obenauf,	South Sharon, Pa.
Rev. Arthur J. Stirewalt,	Saga, Japan
Rev. Franklin E. Strobel,	Erie, Pa.

CATALOGUE OF STUDENTS.

Fifteenth Year, 1905-1906.

Post-Graduate

Candidates for the Degree of Baccalaureus Divinitatis

Correspondence School.

Markley, Rev. A. M.,	Mansfield, O.

Post-Graduate

Candidates for Graduation with the Degree of B. D.

In Residence.

Baker, Rev. Louis J.,	Zelienople, Pa.
Gerberding, Rev. Paul J.,	Chicago, Ill.
Mavromates, Rev. Lazarus K.,	Chicago, Ill.
Ness, Andrew O.,	Evanston, Ill.
Pence, Rev. Linden P.,	Chicago, Ill.
Steckel, Rev. Lloyd W.,	Chicago, Ill.

Candidates for Graduation.

Albert, Raymond Andrew,	Lewisburg, O.
Ash, Frank Welty,	Ada, O.
Bunge, Richard H.,	Fond du Lac, Wis.
Bussard, Franklin Wilbur,	Germantown, O.
Roth, Paul Hoerlein,	Greenville, Pa.
Sappenfield, Andrew Melanchthon,	Newberry, Ind.
Shogren, Peter Nathaniel,	Chicago, Ill.
Sigmond, Sven,	Allentown, Pa.
Sigmond, Rev. Thor,	Grand Rapids, Mich.
*Skindlov, Anders Matthias,	Minneapolis, Minn.
Stirewalt, Martin Luther,	New Market, Va.
Stroup, Brady Lee,	Gastonia, N. C.
Ter Vehn, Henry Calvin,	Middlepoint, O.
Tourney, Peter,	Montreal, Can.
White, Charles Wesley,	Zelienople, Pa.

Clergymen in Residence.

Dahle, Rev. Magnus Larsen,	Chicago, Ill.
Halverson, Rev. Jens M.,	Chicago, Ill.
Mjaanes, Rev. Kristian Martin J,	Chicago, Ill.
Simondsen, Rev. Simeon Christian,	Chicago, Ill.

Other students in Residence.

Bjarnason, Johann,	Winnipeg, Man.
Brewer, Calvin Sylvester	Mulberry, Ind.
Catlin, Roy George,	Erie, Pa.
Christopherson, Sigurdur,	Winnipeg, Man.
Copenhaver, Eldridge Hawkins,	Damascus, W. Va.
Dennig, Charles Augustus,	Erie, Pa.
Erickson, Carl Gustaf,	Hawley, Minn.
Fjeldsted, Runolfur,	Winnipeg, Man.
Froats, Charles Willis,	Morrisburg, Ont.
Geiger, William Melanchthon,	Pillow, Pa.
Holl, Adam,	Wapakoneta, O.
Johansson, Alfred,	India
Keck, Albert Henry,	Butler, Pa.
McDaniel, Charles William,	Corry, Pa.
Meier, Martin Albert,	Toledo, O.
Miller, David Leander,	Hickory, N. C.
Myers, John Josiah,	Reynoldsville, Pa.
Naumann, Charles Adolph,	Chicago, Ill.
Neumann, Heinrich,	Detroit, Mich.
Oden, Ellis Martin, Jr.,	Kackley, Kan.
Oslund, John Edward,	Knapp, Minn.
Read, Charles Elwood,	Ringgold, Pa.
Sigmond, Richard Ole,	Ottawa, Ill.
Stahlman, Calvin Ash,	Ringgold, Pa.
Stough, Fredrick Earhart,	Donegal, Pa.
Svanoe, Adle,	Chicago, Ill.

**In absentia.*

SVEINSSON, JOHANNES, - - - Glenboro, Man.
SYSTAD, JOHANN MARTIN, - - - Chicago, Ill.
THOMPSON, HENRY NICHOLAS, - - - Steward, Ill.
WENNERMARK, HERMAN, - - Minneapolis, Minn.
WESTBERG, JOHN ANDERSON, - - - Chicago, Ill.
YEANEY, NORMAN ASH, - - Shannondale, Pa.
YERGER, ORLANDO SASSAMAN, - - - Chicago, Ill.
ZUNDEL, WILLIAM ARTER, - - - Greensburg, Pa.

CORRESPONDENCE SCHOOL.*

Post-Graduates who have received the Degree of S. T. B. or B. D.

1896

REV. ARTHUR F. HERTEL, A. M., S. T. B., Bunker Hill, Ill.

1897

REV. PRESTON A. LAURY, A. M., S. T. B., - Marietta, Pa.
REV. W. M. REHRIG, A. M., PH. D., S. T. B., Mauch Chunk, Pa.

1898

REV. P. E. HENSGE, S. T. B., - - Maybee, Mich.
REV. J. H. SHEATSLEY, S. T. B., - - Delaware, Ohio

1899

REV. P. M. LINDEN, B. D., - - - Sweden
REV. J. PEDERSEN, B. D., - - - Yankton, S. D.

1900

REV. W. G. DRESSLER, B. D., - - Findlay, Ohio
REV. P. HOLLER, B. D., - - - Boston, Mass.
REV. W. M. KIBLER, B. D., Highlandtown, Baltimore, Md.

1901

REV. G. F. BIERMAN, A. M., B. D., PH. D., Birdsboro, Pa.
REV. ADOLPH HERMAN SCHMIDT, B. D., PH.D., Brooklyn, N.Y.

1902

REV. J. W. BALL, B. D., - - - Kansas City, Mo.
REV. R. E. GOLLADAY, B. D., - - Baltimore, Md.
REV. P. J. HOH, B. D., - - - Philadelphia, Pa.
REV. E. H. MUELLER, B. D., - - Narasaravupt, India
REV. R. A. SALZWEDEL, B. D., - - - Warren, Ill.

1903

REV. ARMAND C. MILLER, B. D.. - - New York, N. Y.

*Non-resident pastors pursuing systematic theological studies after ordination. We have here enrolled only those who have made report of work done, and who are doing genuine work as far as their time permits. The numbers refer to the Post-Graduate course as given in this number of the RECORD. If any students do not find their names enrolled it is because no report of work done has lately been received. As soon as such report is handed in they will be enrolled again.

1904

REV. GEORGE GEBERT, B. D., - - Tamaqua, Pa.
REV. D. A. LOFGREN, D. D., - - Michigan City, Ind
REV. H. A. MCCULLOUGH, B. D., - Mt. Pleasant, N. C.

1905

REV. RUDOLPH ARPS, - - Rajahmundry, India
REV. G. F. DITTMAR, - - - Rochester, Ind.
REV. H. K. GEBHART, - - - Platteville, Wis.
REV. EDWARD HAECKER, Chalk River, Ontario, Canada

Post-Graduate Students taking Correspondence Course.

1905–1906

AASGARD, REV. J. A., - - - - De Forest, Wis.
Takes 2, 6, 21.
ANDA, REV. ASBJORN, - - - - Chicago, Ill.
Takes 4, 9, 11, 12.
ARPS, REV. RUDOLPH, B. D., - Dowlaishweram, India
Takes 8, 23.
BALL, REV. JESSE W., B. D., - - Lincoln, Neb.
Grad. 5, *7a*, *7d*, *7e*, 11, 14, 19, 20. *Takes* 12, 21, 22.
BODIE, REV. N. D., - - - - Salisbury, N. C.
Takes 3, 4, 7, 9,
BOETTCHER, REV. H., . - - Gibbon, Minn.
Grad. 3, 19. *Takes* 5, 7. 13, 22.
BONANDER, REV. F. A., - - - Elkhart, Ind.
Takes 5, 6, 12, 13.
BOORD, REV. J. A., - - Morgantown, W. Va.
Grad. 1, 10. 11, 18. *Takes* 4, 8, 14 .
BOULTON, REV. MERREL, - - - The Dalles, Ore.
Takes 4, 18.
BRAUER, REV. J. R., - - Jersey City Heights, N. J.
Grad. 5, 6. *Takes* 3, 12, 18.
BUDDINGER, REV. D. D., - - - Bellegrove, Pa.
Takes 1, 2. 3, 4, 6, 18.
BUNGE, REV. W. H., - - - - Defiance, O.
Takes 6.
CASSEL, REV. C. W., - - - Stephens City, Va.
Takes 4, 6, 12, 14, 17, 18, 22.
CLEMENS, REV. J. J., B. D., - - - La Crosse, Wis.
Takes 4, 18.
CROUSHORE, REV. H. J., - - - Brooklyn, N. Y.
Takes 2, 3, 10, 17, 21.
DAEHLEN, REV. INGALD, - - - Hankow, China
Takes 1, 2, 3, 10, 11, 12.
DALE, REV. W. H., - - - Williamstown, Pa.
Grad. 1. *Takes* 6, 22.
DIETZ, REV. J. C., - - - - Alexandria, Ind.
Takes 10, 12, 14, 16.
DONNER, REV. A., - - - - Samlac, Mich.
Takes 2.
DRESSLER, REV. W. G., B. D., - - Findlay, Ohio
Grad. 1 6, 7, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23.
Takes 2, 3. 4, 5, 8, 24.
ECKERT, REV. WM., - - - - Racine, Wis.
Grad. 4, 14, 17. *Takes* 9, 11, 12, 19, 22.
ELSTER, REV. H., - - - Enderlin, N. Dak.
Takes 1, 21.

FINCK, REV. WM. J., - - - Anderson, Ind.
Grad. 1. *Takes* 3, 9, 21.
FLETT, REV. G. C., - - - - Gladstone, Mich.
Takes 1, 4, 13, 14, 23.
GAENSSLE, REV. CARL, - - - Milwaukee, Wis.
Grad. 2, 3, 5, 9, 23. *Takes* 10, 14.
GEBERT, REV. GEO., B. D., - - - Tamaqua, Pa.
Grad. 1, 2, 3, 6, 12, 14, 17, 21. *Takes* 5, 11, 24.
HANKEY, REV. U. A., - - - New Kensington, Pa.
Grad. 1, 6, 18. *Takes* 3, 14, 22.
HARTELIUS, REV. H. F. H., - - - Thorsby, Ala.
Grad. 3, 21. *Takes* 5, 8, 12.
HARTUNG, REV. GEO. H., - - Hornellsville, N. Y.
Takes 3, 6, 7.
HEGLAND, REV. EDW., - - - - Sawyer, Wis.
Takes 1, 7, 8, 14.
HEROLD, REV. J. S., - - - - Toledo, O.
Takes 6, 18, 22.
HOOVER, REV. H. D., - - - East Pittsburg, Pa.
Takes 1.
JENSEN, REV. FRANK E., - - - Lindstrom, Minn.
Takes 19.
JOHNSON, REV. E., - - - - Sioux City, Iowa
Takes 5, 6, 21.
JONSSON, REV. B. B., - - - Minnesota, Minn.
Takes 1.
KABELE, REV. G. P., B. D., - - - Chicago, Ill.
Grad. 5. *Takes* 1, 3, 4, 7, 17, 22.
KOEHLER, REV. G., - - - Davenport, Wash.
Takes 1, 3, 6.
KOHLER, REV. F. W., - - - Rochester, Pa.
Takes 6.
KUHLMAN, REV. E. J. E., - - - Wapakoneta, O.
Takes 1, 6, 7, 18.
LAMBERTUS, REV. J., - - - - Kewanee, Ill.
Grad. 3, 11, 14. *Takes* 6, 12, 18, 21.
LANG, REV. N. P., - - - - Sleepy Eye, Minn.
Takes 1, 18, 20.
LEAS, REV. J. A., B. D., - - - Portland, Ore.
Grad. 7*d*, 10. *Takes* 4, 18.
LIPPARD, REV. C. K., B. D., - - - Saga, Japan
Takes 2, 3, 23.
MANNES, REV. A. M., - - - - Beresford, S. D.
Takes 2, 3, 4, 5, 6.
MATTHEWS, REV. GOMER B., - - Derry Station, Pa.
Takes 1, 2, 4.
MAURER, REV. JACOB, - North Williamsburg, Ont.
Takes 1, 3.
MITTERMAIER, REV. J., - - - Clintonville, Wis.
Grad. 1. *Takes* 2, 3, 4.
MORGAN, REV. J. C., - - - - Salisbury, N. C.
Takes 1, 2, 4, 5*a*, 10.
MORTVEDT, REV. A. C., - - - - Newark, Ill.
Takes 1, 3, 4, 6, 7, 9, 10, 18.
NIELSEN, REV. C. G., - - - - Beloit, Kan.
Takes 1.
OBERLY, REV. FRANK C., - - - Greenville, Pa.
Grad. 1, 3, 12, 18. *Takes* 2, 6, 9, 17, 19, 22.
PARKER, REV. THEO. C., - - Mt. Ulla, N. C.
Takes 4, 17, 19.

PLEHN, REV. L. W., - - - - Hastings, Neb.
Takes 2, 3, 4, 6, 8, 15, 18, 21,
REICHERT, REV. A. J., - - - Red Wing, Minn.
Grad. 1, 6. *Takes* 3. 9, 14, 18.
SAPPENFIELD, REV. JOHN, - - - Claremont, Ill.
Takes 17,
SCHIMMELPFENNIG, REV. R , - - Glasco, Kansas
Takes 2, 3, 6, 10, 14, 15, 20.
SCHUMACKER, REV. WM,, - - - Versailles, Mo.
Grad. 1. *Takes* 11, 12, 14.
SHEPFER, REV. W. H., - - - Fultonham, O.
Takes 4, 7, 17.
SIGMUND, REV. WM. S., - - - Columbus, Ind.
Takes 2, 3, 4, 14, 21.
SOLBERG, REV. C. O., B. D., - - - Chicago, Ill.
Grad. 18, 21. *Takes* 4, 14, 17.
SOX, REV. E. J., - - - - Rightwell, S. D.
Takes 1.
SULLENBERGER, REV. J. K., - - Allentown, Pa.
Takes 1.
THOMAS, REV. T. B., - - - Harrisburg, Pa.
Grad. 1, 22, 23. *Takes* 2, 3.
TREXLER, REV. H. A., - - - Manning, N. C.
Grad. 1, 6, 9. 11, 17, 18, 19. *Takes* 14, 23.
TRUMP, REV. L. S., - - North Watergap, Pa.
Takes 3, 5, 7.
WESWIG, REV. CARL M. - - Minneapolis, Minn.
Takes 7, 12, 17.
WOLD, REV. O. R., - - - Shanghai, China
Takes 3, 17, 21.
WOLFORD, REV. FRANK, - - Middleburgh, N. Y.
Takes 1, 2.
ZIEMER, REV. ROBERT, - - - Altamont, Ill.
Grad. 1, 6. *Takes* 2, 3, 21, 22.
ZUNDEL, REV. JNO. A., - - - Fargo, N. Dak.
Takes 1, 3, 14.

SUMMARY.

Resident Students	59
Non-Resident Students	70
Total	129

LUTHERAN SYNODS REPRESENTED.

Regular Students	18	Synods.
Non-Resident Students	22	Additional Synods.
	40	

General Council	11	Synods.
United Synod, South	4	"
General Synod	7	"
Synodical Conference	3	"
Independent Synods	9	"
Foreign Countries	4	
Other Denominations	2	

COURSE OF STUDY.

1. In the presentation of courses of study a new arrangement has been adopted. The material offered to students does not largely differ from that of preceding years, except in the enrichment of courses in Home and Inner Missions and in Pedagogics.

2. In Theology we have some 30 distinct and systematic sciences, which may be distributed as follows:

I. *Exegetical Theology.*

1. Hebrew.
2. Aramaic.
3. N. T. Greek.
4. Biblical Geography.
5. Biblical Archæology.
6. Modern Excavations.
7. Biblical Canonics.
8. Textual Criticism.
9. Higher Criticism.
10. Bibl. Hermeneutics.
11. O. T. Exegesis.
12. N. T. Exegesis.

II. *Historical Theology.*

13. O. T. History.
14. N. T. History.
15. Bibl. Theol. of O. T.
16. Bibl. Theol. of N. T.
17. Church History.
18. History of Doctrines.
19. Patristics.
20. Symbolics.
21. Eccl. Archæology.

III. *Systematic Theology.*

22. Apologetics.
23. Dogmatics.
24. Ethics.

IV. *Practical Theology.*

25. Catechetics.
26. Pedagogics.
27. Diaconics.
28. Sociology.
29. Evangelistics.
30. Liturgics.
31. Homiletics.
32. Pastoral Theology.
33. Church Polity.

All these sciences are logically arranged so as to be comprised in 21 distinct and independent courses, and are offered and required either as Minors or Majors, for the degree of B. D. in the regular course of four years, as follows:

I. Regular Courses Offered for Resident Students.

	First Year.	*Hours.*
1.	Theological Encyclopædia	75
	a. Encyclopædia and Hermeneutics	50
	b. Biblical Geography and Antiquities	25
2.	New Testament Greek Junior	100
	a. N. T. Greek Prose, Syntax and Vocabulary. John.	50
	b. Gospel of Mark, with Harmony	25
	c. Acts. Translation and Exegesis	25
3.	Old Testament Hebrew Junior	100
	a. Hebrew Grammar	75
	b. Genesis I.-XVI.	25
4.	English Old Testament	75
	a. Old Testament History	25
	b. Old Testament Introduction	25
	c. Old Testament Theology	25
5.	English New Testament	75
	a. New Testament History	25
	b. New Testament Introduction	25
	c. New Testament Theology	25
6.	Elocution, Rhetoric, and Music	125
	a. Practical Homiletics	50
	b. Elocution and Voice Culture	50
	c. Rhetoric and Rhetorical Exercises	25

	Second Year.	
7.	Church History	125
8.	Catechetics and Pedagogics	75
	a. Catechetics	25
	b. History and Theory of Pedagogics	25
	c. Special Pedagogics. Sunday School Work	25
9.	Evangelistics, Diaconics, Sociology	75
	a. History and Science of Foreign Missions	25
	b. Home and Inner Missions	25
	c. Sociology	25
10.	Greek Exegesis	75
	a. Rapid Reading of Pauline Epistles	25
	b. Textual Criticism and Galatians	25
	c. Romans	25
11.	Hebrew Exegesis	75
	a. Genesis and Exodus	25
	b. Messianic Passages in the O. T.	25
	c. Isaiah (40-66)	25

	Third Year.	
12.	Apologetics, Moral Philosophy, Christian Ethics	100
	a. Apologetics	25
	b. Moral Philosophy	25
	c. Christian Ethics	50

13.	Dogmatics		125
14.	Symbolics, Confessions, History of Dogmas		100
	a. Symbolics	25	
	b. Introd. to Dog. and Conservative Reformation.	25	
	c. Book of Concord	25	
	d. History of Dogmas	25	
15.	Homiletics		75
	a. History and Theory of Preaching	25	
	b. Practical Homiletics	25	
	c. Elocution	25	
16.	Pastoral Theology, Liturgics, Church Polity		75
	a. Pastoral Theology	25	
	b. History and Theory of Liturgics	15	
	c. The Ministerial Acts	10	
	d. Christian Archæology	15	
	e. Ecclesiastical Architecture	5	
	f. Church Polity	5	

Fourth Year.

The first *sixteen courses are required for graduation.* After graduation in these sixteen the five following courses must hereafter be taken for the degree of *Baccalaureus Divinitatis*, and students preparing for this degree must be in residence. These courses are not open to students who are not graduates of this Seminary, or of a Seminary of acknowledged standing.

17.	Apologetics and Comparative Religions		75
	a. Apologetics	50	
	b. Comparative Religions	25	
18.	History of Philosophy and One System		75
	a. History of Philosophy	50	
	b. One Philosophical System (elective)	25	
19.	Hebrew Exegesis		75
	a. Rapid Reading	25	
	b. Zechariah	25	
	c. Haggai and Malachi	25	
20.	Greek Exegesis		75
	a. Ephesians	25	
	b. Hebrews	25	
	c. General Epistles	25	
21.	Theological Literature		75

3. The aim is to encourage young men to prepare themselves most thoroughly before entering the Seminary, and then to give them the best ministerial training on the highest possible plane. The plan in view implies four years work, on the part of a college or university graduate, for the degree of B. D., and the whole course is recommended to gifted and ripe students. The first sixteen courses can be completed in three years, but the Faculty earnestly advises students who have charge of churches to take four years to cover the regular three years course, and five for the degree of B. D.

4. The standard of educational preparation is that of collegiate graduation. Exceptions can be made only where the student is advanced in years, and when maturity of character and practical experience in teaching and church work in part compensate for the lack of technical education, but no student will be graduated before he has satisfied all the requirements laid down for *Matriculation Examination.*

5. Students preparing themselves in the various colleges and Church institutions for entrance to this Theological Seminary are urged to pay special attention 1) to *Mathematics*, as it affords the test of the mind's demonstrative power; 2) to *History* (Ancient, Mediæval, and Modern); 3) to the classic languages (especially *Greek*); 4) to *German* (for the Theologian a matter of absolute necessity); 5) to the Natural Sciences (Physics, Physiology, Chemistry), especially *Geology* and *Astronomy*, for these sciences are very valuable in the department of Apologetics; 6) to *Psychology;* 7) to *Logic;* 8) to *Moral Philosophy;* 9) to Biographical *History of Philosophy;* 10) to *English Rhetoric*, and *Literature* in general.

6. As many of our Church Institutions are using two living languages in instruction, and some subjects cannot be so fully taught as may be desirable, and as it is possible to graduate in some of our colleges and State Institutions without a knowl-

edge of Greek,—and as it is very important that all future ministers of the English Lutheran Church should be thoroughly grounded in such elementary studies,—the following courses *are offered separately* from theological work,and unless a student gets credit for these subjects at entrance, the following subjects must be taken, in addition to regular theological work, and no one will be graduated unless he has passed satisfactory examinations.

A *Minor* (M.) is equivalent to 25 hours of recitations;
a *Major* (Mj.) equal to two minors, to 50 hours; and
a *Double Major* (*DMj.*), to 100 hours

PRESCRIBED PRELIMINARY STUDIES.

1. English and Composition (Course I.). Mj.
2. Advanced English and Rhetoric (Course II.). Mj.
3. Higher English and Paragraph Writing (Course III.). Mj.
4. Ancient History. Mj.
5. General History. Mj.
6. Greek. DMj.
7. Geology. M.
8. Astronomy. M.
9. Psychology. M.
10. Logic. M.
11. Biographical History of Philosophy. M.

7. The following subjects, if they have not been covered by students in their Collegiate studies, can be read and studied during the Summer vacations, and students are urged to read these works.

1. English Prose.

Bacon, *Essays;* Jeremy Taylor, *Holy Living;* Goldsmith, *Vicar of Wakefield;* Addison, *Sir Roger de Coverley's* Papers; Ruskin, *Sesame and Lilies, Præterita.*

2. American Prose.

Irving, *Sketch Book;* Webster, *Select Speeches;* Hawthorne, *The Marble Faun;* Holmes, *The Autocrat of the Breakfast Table;* Lowell, *Among My Books.*

3. English Poetry.

Spenser, *The Faerie Queene;* Shakespeare, *Ham-*

let, King Lear, Julius Cæsar, Merchant of Venice; Milton, *Paradise Lost;* Tennyson, *Idylls of the King;* Browning, *Saul, An Epistle, A Death in the Desert, Bishop Blougram's Apology.*

4. American Poetry.

Longfellow, *Evangeline, The Courtship of Miles Standish, Hiawatha.*

5. Latin Prose in English.

Cicero, *Select Orations, On Duties, On Old Age, On Friendship.*

6. Latin Poetry in English.

Dryden, *Vergil's Æneid;* Horace, *Epistles.*

7. Greek Prose in English.

Plato, *The Apology of Socrates, Phædo, The Republic;* Plutarch, *Lives* (selection).

8. Greek Poetry in English.

Bryant or Pope, *Iliad;* Æschylus, *Prometheus Bound;* Sophocles, *Antigone, Electra;* Euripides, *Alcestis, Medea.*

9. German Poetry in English.

Bayard Taylor, *Goethe's Faust.*

10. Italian Poetry in English.

Cary or Longfellow, *Dante's Divina Commedia.*

11. French Prose in English.

Pascal, *Thoughts;* Fénelon, *Telemachus.*

8. The following subjects must be covered by students during their connection with this institution, but can be finished during the Summer vacations, but students must earn credits for each subject before they will be graduated.

1. Reading of the English Old Testament. Mj.
2. Reading of the English New Testament. Mj.
3. Farrar's Life of Christ. Mj.
4. Conybeare & Howson's Life of Paul. Mj.

(The above four Courses to be finished, if possible, before the second year's work is taken up.)

5. The *Book of Concord.* Mj.
6. Krauth's *Conservative Reformation.* Mj.

(Courses 5 and 6 to be finished, if possible, before the third year's work is taken up.)

7. Reading of the Greek New Testament. DMj.
8. Krauth's *Conservative Reformation.* M.

9. Koestlin, *Theology of Luther.* (Thesis). Mj

(Courses 7, 8 and 9 are required for graduation with the degree of B. D.)

9. Analysis of Courses Required for the degree of B. D. in the form of *Minors.* A Minor (M) is equivalent to 25 hours.

I. *Exegetical Theology.*

1, 2.	Theological Encyclopædia.	
1.	Exeg. Theol. and Hermeneutics.	M. 25.
2.	Hist., Syst., and Pract. Theology.	M. 25.
3.	Biblical Geography and Archæology.	M. 25.
4.	N. T. Greek Method and John. 2	M. 50.
5.	Greek Harmony and Mark.	M. 25.
6.	Acts, Greek and English. (Gr. Synt.)	M. 25.
7.	Pauline Epistles in Greek and English.	M. 25.
8.	Textual Criticism and Galatians.	M. 25.
9.	Romans. Greek and English.	M. 25.
10.	Colossians and Ephesians. (Greek.)	M. 25.
11.	Hebrews. Greek and English.	M. 25.
12.	1 and 2 Cor. Greek and English.	M. 25.
13.	Pastoral Epistles. Greek and English.	M. 25
14.	General Epistles. " "	M. 25
15.	Revelation. " "	M. 25.
16.	O. T. Introduction.	M. 25.
17.	N. T. Introduction.	M. 25.
18.	Messianic Prophecies in English.	M. 25.
19.	Hebrew Gram. and Gen. I-XVI. 4	M. 100.
20.	Genesis and Exodus. Heb. & Eng.	M. 25.
21.	Isaiah 40-66. Heb. & Eng.	M. 25.
22.	Amos, Jonah, Nahum. Heb. & Eng.	M. 25.
23.	Higher Criticism. Selections from Deut., Job, Psalms, Isaiah, Daniel and Zechariah.	M. 25.
24.	Job, Psalms, Proverbs.	M. 25.
25.	Haggai, Zechariah, Malachi.	M. 25.
26.	Biblical Aramaic and Daniel.	M. 25.

[All these subjects are required for graduation, with the exception of *Greek*, in which only *seven* Minors are required (courses 4, 5, 6, 7, 8, 9), and of *Hebrew*, in which only *six* Minors are required

(courses 19, 20, 21). For the degree of B. D., in *Greek*, *ten* Minors are required (any *three* additional of courses 10, 11, 12, 13, 14, 15, which are so far elective), and in *Hebrew*, *eight* Minors are required (any two additional of courses 20, 21, 22, 23, 24, 25, 26, which are so far elective). To graduate, therefore, a student must receive credit in 19 Minors out of the 30 offered in Exegetical Theology, and for the degree of B. D. 24 Minors, or their equivalent are required.]

II. *Historical Theology.*

27. O. T. History. M. 25.
28. Biblical Theology of O. T. M. 25.
29. N. T. History. M. 25.
30. Biblical Theology of N. T. M. 25.
31-35. Church History. 5 M. 125.
  31. Ancient Period. 1-590 A. D. M. 25.
  32. Mediæval Period. 590-1517. M. 25.
  33. Reformation Period. 1517-1648. M. 25.
  34. Mod. Ch. History. 1648-1900. M. 25.
  35. Lutheran Church in U. S. M. 25.
36. Symbolics. M. 25.
    1. Historical. 10.
    2. Comparative. 15.
37. Lutheran Confessions. M. 25.
38. Introduction of Dogmatics. M. 25.
39. History of Dogmas. M. 25.
40. History of Preaching. M. 25.
41. Christian Archæology. M. 25.
    1. Christian Art. 5.
    2. Ch. Architecture. 5.
    3. Ch. Worship. 5.
    4. Ch. Life. 5.
    5. Church Polity. 5.

[These 15 Minors, offered in Historical Theology, are required for graduation.]

III. *Systematic Theology.*

42-45. Apologetics. 4 M. 100
  42. General Apologetics. M. 25.

43.	Special Apologetics.	M. 25.
44.	Philosophical Apologetics.	M. 25.
45.	Comparative Religions.	M. 25.
46.	Christian Ethics. 2	M. 50.
47-51.	Dogmatics. 5	M. 125.
47.	Theologia.	M. 25.
48.	Anthropology and Christology.	M. 25.
49.	Soteriology.	M. 25.
50.	Pneumatology.	M. 25.
51.	Ecclesiology and Eschatology.	M. 25.
52.	Koestlin's Theology of Luther.	M. 25.
53.	Theological Encyclopaedia.	M. 25.

[Of the 13 Minors offered in Systematic Theology, *eight* (including courses 42, 46, 47, 48, 49, 50, 51) are required for graduation, and for the degree of B. D. courses 43, 44, 45, 47-51, 52, 53 or their equivalent.]

IV. *Practical Theology.*

54.	Rhetoric.	M. 25.
55.	Catechetics.	M. 25.
56.	Pedagogics.	2M. 50.
57.	Inner and Home Missions.	M. 25.
58.	Sociology.	M. 25.
59.	Foreign Missions.	M. 25.
60.	Liturgics.	M. 25.
61.	Pastoral Theology.	M. 25.
62.	Preliminary Homiletics.	M. 25.
63.	Practical Homiletics.	M. 25.
64.	Sermonic Criticism.	3M. 75.
65.	Conference.	3M. 75.
66.	Elocution and Voice Culture.	3M. 75.
67.	Music.	3M. 75.

[These 23 Minors offered in Practical Theology are required for graduation.]

V. *Philosophical.*

68.	Introduction to Philosophy.	M. 25.
69.	Philosophical Ethics.	M. 25.
70.	History of Philosophy.	2M. 50.
71.	One Philosophical System.	M. 25.

[Of the five Minors offered in Philosophy, course 69 is required for graduation, and all *five* (or their equivalents) are required for the degree of B. D.

10. *Summary.*

1. To *graduate* the student must get credits for 66 Minors, distributed as follows: Exegetical, 19; Historical, 15; Systematic, 8; Practical, 23; Philosophical, 1. This is equal to 1650 hours for three years work, averaging 550 hours each year, about 22 hours weekly, but this includes all Practical Exercises, Sermons, Conference, Elocution, and Music, equal to 300 hours, averaging four hours weekly, for three years, for which hitherto no credits have been given.

2. For the degree of B. D. 80 Minors are required, distributed as follows: Exegetical, 24; Historical, 15; Systematic, 13; Practical, 23; Philosophical, 5. This is equal to 2000 hours for four years work, or 500 hours each year, averaging 20 hours weekly, including all Practical Exercises of every kind.

3. Pastors and Post-graduate students *in residence*, not candidates for a degree, may pursue any of the courses which they may elect.

4. It is possible for a College graduate to pass the examinations and get credits for 66 Minors, and graduate in all the regular courses, in three years.

5. To obtain the degree of B. D. it will require four years.

6. An advanced student of theology, who has taken part of a theological course at other Institutions, will receive credits for work already done.

7. The Courses leading to the degree of B. D. are open to graduates of Seminaries of acknowledged standing, and can be taken *in residence* in one year. To graduate with the degree of B. D. the candidate must receive credits in 20 Courses as follows:

3 Minors in *Greek Exegesis* (elective from 5-15);

2 Minors in Hebrew Exegesis (elective from 20-26);

3 Minors in Apologetics (elective from 42-45);

8 Minors in Dogmatics (38, 47-53);
4 Minors in Philosophy (68, 70, 71).

Arrangement of Courses.

1. For the sake of convenience the Seminary year of seven months (Oct.-April) is divided into five terms (1) Oct.-Nov. 10; 2) Nov. 10-Dec. 22; 3) Jan. 2-Feb. 7; 4) Feb. 7-Mar. 15; 5) Mar. 15-April 25. In each term there are five weeks of solid work, covering 25 days, and 25 hours' instruction in a subject, if the subject is taken daily. At the close of the second term there will be time for the Preliminary Examinations, and at the close of the fifth term for the Final Examinations.

2. Most of the subjects, for pedagogical reasons, are offered daily, and thus a Minor of 25 hours will be covered in one term of five weeks. In a few instances, for the sake of convenience, and partly for pedagogical reasons, a subject will be offered only one hour weekly, and in this case a Minor of 25 hours extends throughout the whole year of five terms.

Examinations.

I. Matriculation Examination.

1. All students, except College graduates who have studied Latin, Greek, and German, will be required to pass the *Matriculation Examination* at the time of their admission into the Seminary, or, if they should fail in some subjects, as soon after their entrance as possible. Latin, Greek, and German, may be offered at any time before their graduation.

2. College Graduates who have studied Latin, Greek, and German, will be admitted without further examination, their Diploma being accepted in lieu of the Matriculation Examination.

3. No student shall be graduated from this Seminary before he has passed the *Matriculation Examination* in all the stated subjects, including Latin, Greek and German.

4. The ordinary *Matriculation Examination* shall be held twice a year, on the first Thursday of October, and on the third Thursday of April, beginning in each case at 2 p. m.

5. The Examination in each subject shall be partly oral and partly written: Students will be allowed three hours for each written examination.

6. Candidates must offer the following "stated subjects" for Matriculation Examination:

1. Arithmetic.	6. General History.	11. German.
2. Algebra.	7. English.	12. Latin.
3. Geometry.	8. Rhetoric.	13. Greek.
4. Physics.	9. Psychology.	14. Geology.
5. Physiology.	10. Logic.	15. Astronomy.

7. In Greek and Latin the *Matriculation Examination* shall cover the Grammar and the History of the Literature of both languages, and the candidate will be examined on about 100 pages of the author he offers, both on the text and the general contents. In Latin the student may offer any of the works of Cæsar, Cicero, Virgil, or Horace; in Greek any works of Homer, Æschylus, Sophocles, Euripides, Herodotus, Thucydides, Xenophon, Demosthenes, Plato, or Aristotle.

8. One Latin book. Any one of the following books will be accepted:

Poetry.
Virgil: *The Æneid.* Any one Book.
Horace: *Odes.* One Book.
———: *Ars Poetica.*
———: *Epistles.*
Juvenal: *Satire X.*

History.
Cæsar: *Gallic War.* One Book.
Livy: *Book XXI or XXII.*
Tacitus: *Germania.*
———: *Agricola.*

Oratory.
Cicero: *Orations.* Any Oration.
———: *De Oratore.*

Philosophy.
Cicero: *De Amicitia.*
———: *De Senectute.*
———: *De Officiis.* One Book.
———: *Tusculan Disputations.*

9. One Greek Book. Any one of the following books will be accepted:

Poetry.
Homer; *Odyssey.* One Book.
———: *Iliad.* One Book.
Æschylus: *Agamemnon.*
Sophocles: *Antigone.*
Euripides: *Alcestis.*
Pindar: *Odes.*

History.
Herodotus: *Book V or VI.*
Thucydides: *Book VI or VII.*
Xenophon: *Anabasis.* Any Book.
———: *Cyropædia.* Any Book.

Oratory.
Demosthenes: *Philippics.* One Speech,
———: *Olynthiacs.* One Speech.
———: *De Corona.*
Lysias: *One Oration.*
Isocrates: *Panegyricus.*

Philosophy.
Xenophon: *Memorabilia,*
Plato: *Apologia.*
Aristotle: *Ethica.*

10. In extraordinary cases, a student of advanced years, otherwise qualified, may prepare for his *Matriculation Examination* in Higher English, Logic, Psychology, Geology, Astronomy, German, Latin and Greek, in connection with his theological studies. But before this *Examination* is passed, students shall not be permitted to take up at one time more than four regular courses in the Seminary.

II. The Preliminary and Pass Examinations.

1. No student shall be graduated from this Institution unless he be a College Graduate or have passed the Matriculation Examination and been graduated in each of the first sixteen regular courses offered by this Seminary. Such graduation shall entitle the student to a Diploma with the degree of Graduate of the Theological Seminary of the Evangelical Lutheran Church at Chicago, Ill.

2. There shall be three written examinations each year in each course, known as the *Preliminary Examination*, and the April and October *Pass Examinations*.

3. The *Preliminary* Examination in each course shall be held during the third week in December and the first week of January in each year, and the April *Pass* Examination during the last two weeks in April. An additional examination known as the *October Pass* Examination shall be held in each course during the month of October, beginning on the first Saturday after the opening of the term, and continued on successive Saturdays until finished.

4. Three hours shall be allowed to the candidate in each examination. The hours for such examinations shall be from 9 to 12 a. m., and from 2 to 5 p. m.

5. To graduate in any single course, the candidate must reach a grade of not less than 75 out of a possible 100 points. If the student has prepared privately, not attending any lectures on the subject, a grade of 90 is required for graduation. In grading the papers stress shall be laid upon both the form and the matter. In a possible grade of 100 points, each question shall have its proportionate value.

6. New questions shall be prepared for each written examination and submitted to the Examining Committee, consisting of the Faculty; such changes and additions may be made as are deemed expedient.

7. All examinations shall be supervised by the President of the Seminary in consultation with the Faculty.

8. Examinations shall be held in all the subjects offered in the twenty-one regular courses.

9. Courses 17 to 21, inclusive, leading to the degree of B. D., shall be open only to students who are in residence, and who are graduates either of this Seminary, or of a Seminary of acknowledged standing. To graduate with the degree of B. D., the Candidate must pass in courses 13, and 17 to 21 inclusive, with a grade of not less than 80 in any one course, and with an average of not less than 85.

10. Students who have taken part of a theological course at other seminaries or at European universities, shall not be admitted *ad eundem gradum.*

11. An advanced student of theology, at his entrance into the Seminary, may offer for examination as many of the sixteen regular courses as he may be prepared for.

12. The following rules govern the examinations for advanced standing:

1) The examinations shall be both oral and written.
2) The written examinations shall cover three hours in each subject.
3) The examinations shall cover the subjects and text-books used in the course.
4) For graduation the candidate must obtain a grade of 75 in each course, of a possible 100.
5) These Pass Examinations in each course are offered only during the months of April and October, as appointed.

13. A regular student desiring to gain an advanced standing, in addition to his regular studies, with the permission of the Faculty, may offer additional subjects for examination under the following conditions.

1) His work in the regular courses must satisfy the requirements of the Institution.
2) He must pass both the Preliminary and the Pass Examination on the subject offered.
3) He must also pass an oral examination.
4) He must obtain for graduation a grade of 90 out of a possible 100.

14. No student, even if a graduate from another Theological Seminary, can graduate from this Seminary or become a candidate for the degree of B. D., unless he has been enrolled as a resident student for a period equivalent to at least five months of consecutive study in a regular course.

15. Pastors in residence, not graduates of a College and of a Theological Seminary, shall come under the same statutes, and must pass the same examination as other students.

16. Pastors in residence, graduates of a College and a Theological Seminary, possessing a working knowledge of Latin, Greek, Hebrew and German, may become candidates for the degree of B. D., under the following conditions:

1) They must be in residence for a period equivalent to at least five months of consecutive study in a regular course.
2) They must pass the Preliminary and Pass Examinations in Dogmatics, Apologetics, Comparative Religions, Philosophy, Hebrew Exegesis, Greek Exegesis and Theological Literature.
3) The statutes governing the Examinations shall be the same as those for regular students.

17. Any student who may fail in passing, or from good and sufficient reasons is prevented from offering the *April Pass Examination*, may present himself at the *October Pass Examination.*

REGULATIONS FOR THE EXAMINATONS.

I. *Directions to Candidates.*

1. Be at your seat in the examination room few minutes before the time fixed.

2. Bring with you ink and paper, and a small composition book, on which is pasted on the outside a small piece of white paper, on which the subject to be examined on is clearly written, with the writer's name in full.

3. Write only on one side of paper and leave a blank space of least one inch after each answer.

4. Answer the questions in the order in which they are set.

5. As the time allowed is three hours, find out the average time for each question, and do not write so much upon two or three questions as to leave yourself no time to answer others which you are able to answer.

6. Each question has its proportionate value.

7. No communication between students while under examination will be allowed.

8. No books will be allowed in the examination room, with the exception of the original Hebrew or Greek texts of the Bible.

FIRST TERM, 1906.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
7:50	Matins.	Matins.	Matins.	Matins.	Matins.
8:30	Catechet. (G. II) (*b*) Theologia (W. III & IV) (*c*)	Hebrew (I) (*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)
9:30	Bib. Geog. Arch. (I) (*a*) Gen. & Exodus (II) (*b*) Liturgics (K. III) (*c*) Theol. Lit. (W. IV) (*d*)	Hist. of Phil. (IV) (*a*) (*b*) (*c*) (*d*)	(*a*) (*b*) (*c*) (*d*)	Hist. of Phil. (IV) (*a*) (*b*) (*c*) (*d*)	(*a*) (*b*) (*c*) (*d*)
10:30		Logic		Psychology	
11:30	Ch. Hist. (R. II) (*a*) Hist. of Pr. (G. III) (*b*)	(*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)
1:30	Prelim. Hom. (G. I)	Music (K. & R. All)	Service (All)	Conference (All)	Rhetoric (R. I)
2:30		Elocution (All)			Elocution (All)
3:30	Paul. Eps. (K. II) (*a*) Comp. Relig. (R. III & IV) (*b*)	(*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)
4:30	Theol. Ency. (K. I) (*a*) Introd. to Dog. (R. III & IV) (*b*)	(*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)
5:30	Vespers.	Vespers.	Vespers.	Vespers.	Vespers.

SECOND TERM, 1906.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
7:50	Matins.	Matins.	Matins.	Matins.	Matins.
8:30	Evang. (G. II) (*b*) Anth. & Chris. (W. III & IV) (*c*)	Heb. (I) (*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)
9:30	O. T. Hist. (I) (*a*) Mess. Proph. (II) (*b*) Aug. Conf. (R.III) (*c*) Intro. to Phil. & Sys. (W. III & IV) (*d*)	Hist. of Phil. (IV) (*a*) (*b*) (*c*) (*d*)	(*a*) (*b*) (*c*) (*d*)	Hist. of Phil. (IV) (*a*) (*b*) (*c*) (*d*)	(*a*) (*b*) (*c*) (*d*)
10:30		Logic		Psychology.	
11:30	Ch. Hist. (R. II) (*a*) Pract. Hom. (G.III) (*b*) Hebrews (K. IV) (*c*)	(*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)
1:30	Prelim. Hom. (G. I)	Music (K. & R. All)	Service (All)	Conference (All)	Rhetoric (R. I)
2:30		Elocution (All)			Elocution (All)
3:30	Gr. Method & John (K. I) (*a*)	(*a*)	(*a*)	(*a*)	(*a*)
4:30	Theol. Ency. (R.I) (*a*) Text. Crit. & Gal. (K. II) (*b*)	(*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)
5:30	Vespers.	Vespers.	Vespers.	Vespers.	Vespers.

THIRD TERM, 1907.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
7:50	Matins.	Matins.	Matins.	Matins.	Matins.
8:30	Soteriol. (W. III & IV) (*b*)	Hebrew (I) (*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)
9:30	N. T. Hist. (I) (*a*) Pedagog. (W. II) (*b*) Ethics (G. III) (*c*)	Hist. of Phil. (IV) (*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)	Hist. of Phil. (IV) (*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)
10:30	Jonah & Nahum (IV) (*a*)	Logic (*a*)	(*a*)	Psychology (*a*)	(*a*)
11:30	N. T. Intro. (K. I) (*a*) Ch. Hist. (R. II) (*b*) Stearns (G. IV) (*c*)	(*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)
1:30	Prelim. Hom. (G. I)	Music (K. & R. All)	Service (All)	Conference (All)	Rhetoric (R. I)
2:30		Elocution (All)			Elocution (All)
3:30	Gr. Meth. & Jno. (K. I) (*a*)	(*a*)	(*a*)	(*a*)	(*a*)
4:30	Rom. (K. II) (*a*) Hist. of Dogmas (R. III) (*b*)	(*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)
5:30	Vespers.	Vespers.	Vespers.	Vespers.	Vespers.

FOURTH TERM, 1907.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
7:50	Matins.	Matins.	Matins.	Matins.	Matins.
8:30	S. S. Work (G. II) (*b*) Pneumatol. (W. III & IV) (*c*)	Hebrew (I) (*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)
9:30	O. T. Introd. (I) (*a*) Isaiah (II) (*b*) High. Crit. (W. IV) (*c*)	Hist. of Phil. (IV) (*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)	Hist. of Phil. (IV) (*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)
10:30		Logic.		Psychology	
11:30	Ch. Hist. (R. II) (*a*) Past. Theo. (G. III) (*b*) Phil. Apol. (K. IV) (*c*)	(*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)
1:30	Prelim. Hom. (G. I)	Music (K. R. All)	Service (All)	Conference (All)	Rhetoric (R. I)
2:30		Elocution (All)			Elocution (All)
3:30	O. T. Theol. (R. I) (*a*) Moral Phil. (G. II) (*b*)	(*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)
4:30	Har. & Mark (K. I.) (*a*) Symbolics (G. III) (*b*)	(*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)
5:30	Vespers.	Vespers.	Vespers.	Vespers.	Vespers.

FIFTH TERM, 1907.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
7:50	Matins.	Matins.	Matins.	Matins.	Matins.
8:30	Sociol. (G. II) (*b*) Eccles. & Eschat. (W. III & IV) (*c*)	Hebrew (I) (*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)
9:30	N. T. Theol. (W.I) (*a*) Diaconics (G. II) (*b*) Zech. (IV) (*c*)	Hist. of Phil. (IV) (*a*) (*b*) (*c*)	(*a*) (*b*) (*c*)	Hist. of Phil. (IV) (*a*) (*b*) (*c*)	(*a*((*b*) (*c*)
10:30		Logic.		Psychology	
11:30	Ch. Hist. (R.II) (*a*)	(*a*)	(*a*)	(*a*)	(*a*)
1:30	Prelim. Hom. (G.I)	Music (K. R. All)	Service (All)	Conference (All)	Rhetoric (R. I)
2:30		Elocution (All)			Elocution (All)
3:30	Chr. Arch. (R.III) (*a*) Col. & Eph. (K.IV.) (*b*)	(*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)
4:30	Acts (K. I) (*a*) Fisher (G. III) (*b*)	(*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)	(*a*) (*b*)
5:30	Vespers.	Vespers.	Vespers.	Vespers.	Vespers.

II.—Post-Graduate Courses for Non-Resident Pastors.

I. *Exegetical Theology.*

1. Theological Encyclopædia.
2. Hebrew and Old Testament Exegesis.
3. Greek and New Testament Exegesis.
4. English Bible.
5. Introduction, Higher and Textual Criticism.

II. *Historical Theology.*

6. Church History and Christian Archæology.
7. Special Periods of Church History.
8. Patristics (Greek, Latin, English, or German).
9. Symbolics and Confessions.
10. History of Dogmas.

III. *Systematic Theology.*

11. Apologetics.
12. Moral Philosophy and Christian Ethics.
13. Biblical Theology.
14. Dogmatics (English).
15. Dogmatics (German, Scandinavian or Latin).

IV. *Practical Theology.*

16. Christian Art and Architecture.
17. Catechetics, Evangelistics, and Diaconics.
18. Homiletics and Sacred Oratory.
19. Pastoral Theology.
20. Liturgics and Church Polity.

V. *Philosophy.*

21. History of Philosophy and one System.
22. Psychology and Logic.
23. Comparative Religions.
24. Rational Theism.

GENERAL INFORMATION.

The aim of this Seminary is to furnish the best equipment attainable, intellectually, morally and practically, for the ministerial office in the Evangelical Lutheran Church. We call special attention to the following:

I. Separate Organization of the Subjects of Study.

All the sciences included in theology are logically arranged so as to be comprised in twenty-one distinct and independent courses.

The whole Seminary Course, for regular graduation without a degree of B. D., covers 1,650 hours, or 550 hours yearly for three years, and 2,000 hours (four years) for the degree of B. D., allowing twenty-five weeks in a year for regular study, excluding two weeks of examinations and all holidays, averaging attendance at twenty recitations and lectures weekly.

II. Each Subject is completed in One Year.

The *Course* in each of the twenty-one schools or departments is completed in one year, and each *subject*, except Greek and Hebrew, in five weeks.

A graduate from another Theological Seminary (not seeking a degree) or a pastor who wishes to take up special studies without reference to a degree, may thus enter this Seminary for a single year and take up any of the Courses he may select (five or six) and graduate in each Course thus selected.

Regular students who expect to graduate from this Seminary are advised to take up the courses in the logical and natural order, as they are arranged by years.

III. A Systematic and Scientific Study of the English Bible.

Three hours weekly are devoted each year to the special study of the English Bible. This is separate and distinct from all time devoted to Biblical Introduction and History.

EXPENSES.

No charge is made for tuition and room rent, but a contingent fee of $15, about fifty cents weekly, is charged for incidental expenses. Good boarding can be obtained at $3.00 a week. Books and stationery will cost about $25 to $30 each year, according to the studies pursued.

A student can, with economy, meet all his necessary expenses, board, washing and books included, with $150.

SEMINARY YEAR AND VACATION.

There is really but one session, which begins on the first Thursday of October, and closes with public exercises in one of the Lutheran churches of the city on the last Wednesday in April. No public recitations or lectures, however, are held during ten days at Christmas, and during two days at Easter, the students then being expected to prepare for their examinations. It is of the utmost importance that students be present on the opening day of the session. Introductory lectures are delivered on that day by the professors, and the course in each of the schools begins immediately.

CITY MISSIONARY WORK.

Chicago is one of the greatest missionary centers of the Lutheran Church. Students of various nationalities will find opportunity to do missionary work among their own people.

This Seminary, in the providence of God, hopes to aid in solving the great problem of our Church in providing for the carrying on of the work of home and inner missions here in the city of Chicago. There is no Lutheran Seminary in the world where students can receive a more practical training in direct experimental Christian work.

The great needs of missionary work in Chicago also providentially gives the Chicago Lutheran

Theological Seminary an opportunity which is not possessed by any other Lutheran Seminary, of solving the most difficult problem that meets us in the question of ministerial education—"How to assist young men, having no means of their own, in preparing for this ministry."

The solution is this:

1. Every student who needs help must earn his own way, as every worthy man is willing to do.

2. He does this by engaging in practical Church work, under direction of the Faculty, for which he is entitled to a fair remuneration.

3. In order to make this plan as effective and far-reaching as possible, such remuneration for missionary work or Church work done shall not exceed $100 yearly.

4. In order to further this cause, the Board of Directors has adopted the following articles in the Constitution of the Seminary:

1. "The Board may establish fellowships, clerkships and scholarships for the pecuniary assistance of students during their theological course, and to this end, solicit legacies and donations; but the benefit of such fellowships, etc., shall be awarded by the Executive Committee, and only to such applicants as upon thorough examination by the Faculty or Board of Instruction are found possessed of good physical constitution, settled Christian character, proper natural gifts, and the necessary preliminary education, to which the Faculty shall certify."

ANNUAL GIFTS.

To carry forward this important work we need not only the prayers, but also the offerings of our people. We have such confidence in God and in the blessed fruits resulting from this method of aiding students *to help themselves*, that we feel assured the Church will furnish the means to carry on the work.

Every $100 devoted to this object will accomplish a double purpose:

1. It aids a deserving student to support himself, so that he maintains his independence, and—

2. It aids the Lutheran Mission work in Chicago to the same extent.

FELLOWSHIPS AND CLERKSHIPS.

The *regulations* concerning Fellowships, Clerkships and Scholarships, at present in force, are given in Art. IX. of the By-Laws.

AVAILABLE FUNDS.

The funds at present available for these purposes are:

1. The *Charles Sydney Passavant Foundation*, instituted in 1894, by Mrs. Jane R. Passavant in honor and as a memorial of her husband, consisting of the sum of $5,000, the interest of which is forever to be used to assist at least three deserving students each year.

2. The *Oliver P. Boord Foundation*, instituted in 1894 by Mrs. Johanna P. Boord, in honor and as a memorial of her son, consisting of the sum of $1,000, the interest of which is yearly to be used to assist a deserving student; 1) willing to work in the field of Home Missions, and 2) who does not use tobacco in any form.

3. The *Henry Jarecki Foundation*, instituted in 1897 by Mrs. Elizabeth Jarecki, in honor and as a memorial of her husband, consisting of the sum of $10,000, of which sum, however, only $7,500 is at present bearing interest, the remaining $2,500, at her request, being used by the Seminary until the Seminary is able to restore it to the Fund.

4. The *Oscar A. Smith Memorial Fund*, instituted in 1898 by Mr. and Mrs. C. A. Smith, in honor and as a memorial of their son, consisting of the sum of $1,000, the interest of which is yearly to be used for the assistance of the education of some worthy young man for the ministry in the Chicago Lutheran Seminary.

5. The *Rebecca Stetler Fund* instituted in 1903,

consisting of $1,000, the interest of which is yearly to be used in decorating and keeping in order the *grounds* of the Institution.

FELLOWSHIPS AND CLERKSHIPS.

During the year 1905-1906 there were awarded by the Executive Committee *nineteen Clerkships.*

1. The *Oscar A. Smith Clerkship* to H. Wennemark for services to Seminary.
2. The *Oliver P. Boord Clerkship* to B. L. Stroup for Missionary Services in Chicago.
3. The *Charles Sydney Passavant Clerkship* to C. W. White for Missionary Services at Aurora, Ill.
4. The *Charles Sydney Passavant Clerkship* to L. K. Mavromates for Services in Chicago Missions.
5. The *Henry Jarecki Clerkship* to F. E. Stough for Missionary Services in Chicago.
6. The *E. A. Artman Clerkship* to J. Bjarnson for Services to Seminary.
7. The *J. N. Mohr Clerkship* to S. S. Christopherson for Services to Seminary.
8. The *Clerkship* supported by *St. John's English Lutheran Church of Phil'a* (Rev. E. S. Sibole, D. D., Pastor), to D. L. Miller for Services to Seminary.
9. The *A. C. Albrecht Clerkship* to P. Tourney for Services to Seminary.
10. The *John C. Hager Clerkship* to J. Sveinson for Missionary Services in Chicago.
11. The *E. Clarence Miller Clerkship* to P. H. Roth for Mission Work at Beloit.
12. The *C. A. Fondersmith Clerkship* to C. A. Naumann for Services to Seminary.
13. The *Henry Jarecki Clerkship* to W. Froats for Services to Seminary.
14. The *Charles Sydney Passavant Clerkship* to R. Fjelsted for Services to Seminary.
15. The *Henry Jarecki Clerkship* to C. A. Dennig for Missionary Services in Cedarburg, Wis.
16. The *Rebecca Stetler Clerkship* to M. L. Stirewalt for Services to Seminary.
17. The *Henry Jarecki Clerkship* to W. M. Geiger for Services to Seminary.
18. The *Henry Jarecki Clerkship* to Orlando S. Yerger for Services to Seminary.

INSTRUCTORSHIP.

The pastor and congregation of the English Lutheran Church at Fort Wayne, Ind., Rev. Samuel Wagenhalls, D. D., *Pastor*, have regularly, during the last ten years, supported an *Instructorship* of the value of $400 yearly. Are there not some other congregations willing to do the same?

SPECIAL FUND.

The GEORGE G. BECK FUND was instituted in 1903 by Mrs. Maria Louise Beck and Mrs. Julia Beck Fromlet, of Lancaster, Ohio, in honor and as a memorial of their family, and at present consists of $1,500, which is to be increased, and is to be used for such purposes as may be designated in the future by the donors.

SEMINARY LIBRARY.

The Library originated with the Rev. George E. Titzel Memorial Fund of $600, presented through Messrs. Lewis Trauger and the Hon. George F. Huff, by Zion's Evangelical Lutheran Church of Greensburg, Pa., in loving memory of their deceased pastor. Donations have also been received in money and books from friends and from publishers in this country and in England. Over 2,000 volumes have been carefully selected for a reference library, and the library contains now about 8,000 volumes.

Additions to the library, whether by the donation of books or the contribution of money to purchase them, will be thankfully received. As the plan and method of study pursued in this Seminary requires a great deal of research on the part of the students, a large library will be absolutely necessary, and one that contains the best modern works of theology in all departments. We need a special fund of $5,000 for the purchase of the best modern works in German and English.

The following Rules and Regulations governing the Library have been adopted by the Executive Committee:

1. The Faculty shall from time to time appoint a Librarian, who under the general superintendence of the President shall have personal charge of the Library and see that all rules and regulations concerning it are duly observed.

2. The President of the Seminary, with the concurrence of the Faculty, may appoint Assistant Librarians from among the students, who shall act under his and the Librarian's direction in all matters relating to the Library.

TO OUR FRIENDS.

We wish to thank the many kind friends who by their gracious gifts have enabled the Board of Directors to carry on their work. All of the Professors who have come in contact with you wish to thank you for your kind reception of them and the encouragement you have given them. We need your sympathy, your prayers, and the offerings of all those who are interested in the development of our great Western field.

You are aware that adequate endowments for our Lutheran schools are not the rule, but the exception. We are a Church of the people and most of our people have but limited means. Our strength lies not with the few who can contribute thousands of dollars, but with the thousands who can give only a few dollars yearly. There can be no doubt about the readiness of our people to respond if a worthy cause can be brought home to their hearts in such a way as to awaken their interest.

As a guide to those who have at heart the welfare of the Seminary, and who may ask for what purposes their offerings and co-operation are requested, attention is respectfully called to the following particulars:

I. Help for Worthy Students.

After careful examination, worthy and capable young men who need assistance for the prosecution of their studies will receive aid for work done.

They will be directed in the mission, school, or other church work for which they are found qualified; and their necessary expenses in whole or in part will be provided for.

A contribution of $2,000 will provide a scholarship, exhibition, or clerkship, from which the necessary annual expenses for one student can be furnished.

II. The Seminary Library.

Of the best books the library can never have too many. They are a perpetual help to the earnest student.

III. The Current Expense Account.

The yearly outlay for heating, lighting, janitor services, etc., etc., is large and most necessary for the comfort and efficient work of students and instructors.

IV. Lectureship Foundations.

The sum of $5,000 would endow such a foundation, and secure annually a course of lectures on topics of special interest and importance.

V. Professorships in Theology.

How better could one "honor the Lord with his substance" than by establishing an important chair in a theological seminary? Such an investment will work forever for the glory of our Lord and for the highest good of men.

VI. Additional Buildings.

A building for the library, a separate chapel, special lecture rooms,—to provide either of these would be a blessed useful work.

The officers of the institution will rejoice to correspond with any one who may think or plan to render the Seminary substantial help for any purpose.

THE SEMINARY AID SOCIETY.

The blessings which have thus far marked the development of our Seminary have been such as to awaken great hopes for its future, and we are constrained to believe that in bringing the cause of this Seminary to your attention we are only asking you to consider and aid a manifest work of God.

Contributions may be sent through your pastor or directly to—

Prof. R. F. Weidner, President,
1311 Sheffield Ave., Chicago, Ill.,

Or to *Rev. H. W. Roth, D. D., Treasurer,*
94 College Ave., Greenville, Pa.

Or to *Rev. G. F. Gehr,*
1313 Waveland Ave., Chicago, Ill.

FORM OF BEQUEST.

The hope is entertained that many will be disposed to make bequests for the furtherance of the objects of this Seminary. A form is herewith given:

I herewith give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois," the sum of —— (or that certain parcel and tract of Land, etc.,) to be applied by the Directors to the purposes of said Seminary.

Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.

DO YOU KNOW ANYTHING ABOUT

August Hermann Francke Theodore Fliedner and George Muller?

Do you know that the American Lutheran Church has had a man as remarkable as either one or all of these?

Would you know how he influenced the English Lutheran Church, how he assisted German and Scandinavian Lutherans, how he helped the needy and the troubled all over our land?

Would you know how he planned, prayed and brought into being a network of institutions of mercy and charity, schools of learning and churches without number?

SECURE AND READ

The Life and Letters of W. A. Passavant, D. D.

This absorbing story, largely an autobiography, is now running through the press and will be out in May.

It will be a large illustrated octavo volume of upwards of 600 pages. Its price, after publication, will be two dollars net.

Advance subscribers who act promptly will receive this great work for $1.50, plus postage.

Send orders at once to the author,

G. H. GERBERDING

1315 Waveland Avenue **Chicago**

Next Summer's Vacation

PLAN now on seeing Yellowstone Park, the "Wonderland of the World." The finest coaching trip in America. The greatest of Nature's wonderful phenomena on every hand. Geysers, mud pools, tinted terraces, magnificent mountains, marvelous canons, fine trout fishing, and bracing and invigorating mountain air. The best of hotels and accommodations. Send six cents for "Wonderland 1906." It tells about the great Northwest and Yellowstone Park. Go via :: ::

GARDINER GATEWAY

the OFFICIAL ENTRANCE and the

NORTHERN PACIFIC RAILWAY

St. Paul and Minneapolis to the Pacific Northwest

A. M. CLELAND, General Passenger Agent
ST. PAUL, MINN.

C. A. MATTHEWS, General Agent, Passenger Department
208 S. Clark St., CHICAGO

ASK US FOR

Rev. Miller's

TREATISE AND ITS
USES BY MINISTERS.
IT WILL BE
FURNISHED
GRATIS

The OLIVER Typewriter Co.

166-168 Wabash Avenue
Chicago

SPECIAL OFFER AT 50% DISCOUNT

The Lutheran Commentary

By Scholars of the Lutheran Church in the U. S.

Under the Editorial Charge of HENRY EYSTER JACOBS, D. D., LL. D.

SPECIAL OFFER

The price of this set has heretofore been Eighteen Dollars, but for a limited time we will accept orders for the

Complete Set, 6 Volumes Bound in Cloth, for

$9.00

and subscribers may pay for the set in **MONTHLY INSTALLMENTS of ONE DOLLAR.**

The books are printed on fine paper, and bound in cloth, stamped in gold, The set will be sent by express or freight as requested, the charges for transportation to be paid by the purchaser. In every point of manufacture—typography, paper and binding—the set is absolutely first-class.

THE LUTHERAN COMMENTARY

Comprises six volumes of about eight hundred pages each, and incorporates the text of the revised version.

The work fills an intermediate position between scientific and popular exposition. It does not enter into the discussion of critical questions, but seeks to present results. It is adapted to the wants of pastors, and is especially valuable to intelligent laymen and Sunday-school teachers.

VOL. I, MATTHEW. By the late Prof. C. F. Schaeffer, D. D., Professor in the Lutheran Seminaries at Columbus, Gettysburg and Philadelphia; translator of Kurtz's Sacred History, and the volume on Acts (Am. Ed. Lange's Commentary).

VOL. II. MARK. By Rev. J. A. W. Haas, B. D., New York.

LUKE. By the late Prof. H. L. Baugher, D. D., Professor of the Greek Language and Literature, Pennsylvania College, Gettysburg, Pa., and Professor of N. T. Exegesis in Theol. Seminary, Gettysburg.

VOL. III. JOHN. By Prof. A. Spaeth, D. D., LL. D., Professor of Hermeneutics and N. T. Exegesis, Lutheran Seminary, Philadelphia, Pa.

ACTS. By Prof. F. W. Stellhorn, D. D., Professor of Theology, Capitol University, Columbus, O.; author of "Lexicon of N.T.Greek," Leipzig, 1886.

VOL. IV. ROMANS — I CORINTHIANS. By Prof. H. E. Jacobs, D. D., LL. D., Professor Systematic Theology, Lutheran Seminary, Philadelphia, Pa., editor of "Meyer on Galatians, Ephesians and Revelation."

II CORINTHIANS — GALATIANS. By Prof. G. F. Spieker, D. D., Professor in Lutheran Seminary, Philadelphia; Prof. C. A. Swenson, D. D., President Bethany College, Lindsborg, Kan.

VOL. V. EPHESIANS—THESSALONIANS. By Rev. E. T. Horn, D. D., Reading, Pa.; Prof. A. G. Voigt, D. D., late Professor of Theology, Newberry College, Newberry, S. C.

PASTORAL EPISTLES AND HEBREWS. By Prof. E. J. Wolf, D. D., Professor of History and Greek N. T. Exegesis, Theological Seminary, Gettysburg, Pa.

VOL. VI. JAMES — REVELATION. By Prof. R. F. Weidner, D. D., LL. D., Professor of Dogmatic Theology and Exegesis, Lutheran Seminary, Chicago, Ill.

MAIL YOUR ORDER TO

WARTBURG PUBLISHING HOUSE

PAULUS LIST, Mngr. 84 Wabash Ave., CHICAGO

WE MAKE A

Specialty of buying and selling second-hand **THEOLOGICAL BOOKS.** Our prices are but **ONE-HALF** the regular price for new ones. All Books are **WARRANTED** to be **SOUND** and **PERFECT** in binding and text. **SEND** for **CATALOGUES,** or when in Chicago, don't fail to examine our large stock. We refer by permission to Prof. R. F. Weidner, D. D.; also to any clergyman or theological seminary in Chicago.

Barker's Famous Old Book-Store

184-186 Dearborn St. Between Monroe and Adams

CHICAGO, ILL.

DO YOU

READ A

Weekly Church Paper?

THE GENERAL COUNCIL PUBLISHES THE VERY PAPER YOU WANT

Its profits, if any, go into the General Council's treasury
It contains wide-awake editorials
It has a large list of the best contributors
It gives news from all sections of the Council and the world

SUBSCRIBE FOR **The Lutheran** A 16 PAGE WEEKLY

PRICE $2.00 PER YEAR

Address_____

THE LUTHERAN... 1522 Arch Street Philadelphia, Pa.

The Funk & Wagnalls Company

30 LaFayette Place, NEW YORK

Publish the following books used as text books, or recommended as books of reference, in the courses offered by this Seminary:

ZENOS: THE ELEMENTS OF HIGHER CRITICISM. 1 vol..... $ 1 00
It does not advocate or oppose, but simply states and explains the principles and methods of the higher criticism.

ENCYCLOPEDIA OF SOCIAL REFORMS. 1 vol..... 7 50
Edited by W. D. P. Bliss. Large octavo, 1447 pp.

GUNLICH: CHRISTIAN CREEDS AND CONFESSIONS. 1 vol..... 1 00

STALL: METHODS OF CHURCH WORK. 1 vol..... 1 50

HOOD: THRONE OF ELOQUENCE. 1 vol., 486 pp..... 2 00
——: VOCATION OF THE PREACHER. 1 vol., 534 pp..... 2 00

NICOL: RECENT EXPLORATIONS IN BIBLE LANDS..... 0 50

PULPIT COMMENTARY: 51 vols..... 102 00

STUDENTS' STANDARD DICTIONARY..... 2 50

YOUNG: ANALYTICAL CONCORDANCE. 1 vol..... 5 00
"By far the most complete Concordance in the English or any other language."—*Philip Schaff, D. D.*

WEISS: INTRODUCTION TO NEW TESTAMENT. 2 vols..... 4 00
"This strikes us as decidedly the best of Dr. Weiss's works."

KURTZ: CHURCH HISTORY. 3 vols..... 6 00
"As a text-book for students no better ecclesiastical history can be named."—*The Christian, London.*

MEYER: COMMENTARIES ON THE NEW TESTAMENT. 11 vols..... 33 00

GODET: ST. LUKE. 1 vol..... 3 00
——: ST. JOHN. 2 vols..... 6 00
——: ROMANS. 1 vol..... 3 00
"Godet's Commentaries combine the critical and the spiritual perhaps more effectually than any other with which I am acquainted."

PUSEY: MINOR PROPHETS. 2 vols..... 6 00
"It is the best exposition known to me of that section of the sacred Scriptures."—*Bishop Taylor.*

HOPPIN: PASTORAL THEOLOGY. 1 vol..... 2 50
——: HOMILETICS. 1 vol..... 3 00

SHEPPARD: BEFORE AN AUDIENCE. 1 vol..... 0 75
"Replete with practical sense and sound suggestions."

SCHAFF-HERZOG: ENCYCLOPÆDIA. 4 vols..... 20 00
"The Schaff-Herzog is the best general Dictionary on religious knowledge."—*New York Herald.*

CYCLOPÆDIA OF MISSIONS. 2 vols..... 12 00
"A work which many must use, and all who use must praise."

DELITZSCH: A DAY IN CAPERNAUM. 1 vol..... 0 75
"The rare gift and learning of Delitzsch never produced a sweeter, more touching work than this."

——: A COMMENTARY ON THE PSALMS. 3 vols..... 6 00
"An invaluable and a permanent addition to the Biblical library of students."—*Lutheran Quarterly.*

——: ISAIAH. 2 vols..... 5 00
"It has never been surpassed, if ever equaled."

PUSEY: DANIEL. 1 vol..... 3 00
"The best English work upon its subject."—*Sunday School Times.*

Four FINE TRAINS *to* WINTERLESS California

EACH THE BEST OF ITS CLASS

ALL THE WAY

"California Fast Mail" is the newest one
Leaves Chicago every morning
In 72 hours you are in Los Angeles
Only three nights out to San Francisco

ALL CLASSES OF TICKETS HONORED

Apply to J. M. CONNELL, General Agent
A. T. & S. F. Ry., 109 Adams St., Chicago

San Joaquin Valley California

Is the place for farmers and dairymen of moderate means. : : : It has a winterless climate, rich, deep soil, is well irrigated, and land may be procured at very reasonable figures, which in a few years will treble in value.

"THE SAN JOAQUIN VALLEY"

A book of 112 pages and 103 fine illustrations, describes all parts of the valley, its climate, soil, population, churches, schools, products, markets, transportation facilities and cost of living.

TEN CENTS PER COPY

Dept. C 24, Advertising Bureau,
431 California St., San Francisco, Cal.

Southern Pacific

NORTH GERMAN LLOYD STEAMSHIP CO.

A REGULAR SERVICE MAINTAINED BETWEEN

BALTIMORE AND BREMEN

BY THE NEW AND POPULAR TWIN-SCREW STEAMERS

Rhein	**Brandenburg**	**Frankfurt**
Main	**Breslau**	**Hannover**
Neckar	**Cassel**	**Koeln** **Chemnitz**

These steamers are built of the best Siemens steel and according to the most modern ideas, and by their construction and the division of the ship's space into water-tight compartments provide the greatest safety against the dangers of the sea,

The dimensions of the steamers are as follows:

Length, 428 to 500 feet; Breadth, 54 to 58 feet; Tonnage, 7,500-10,000; Over 5,000,000 passengers were forwarded by steamers of the North German Lloyd up to the end of the year 1904.

Cabins, saloons, smoking rooms and bath rooms are all on the upper deck and furnished in the best manner.

Eectric lights in all parts of the ships, good cooking, moderate prices

Second Cabin, $50. and up, according to location.

Reduced rates to Europe from August 1st until April 30th

FOR FURTHER INFORMATION APPLY TO

A. SCHUMACHER & CO., General Agents : : Baltimore, Md.

H. CLAUSSENIUS & CO., General Western Agents, Chicago, Ill.

OR TO THEIR LOCAL AGENTS

ACROSS the ATLANTIC in 5⅓ Days

FOR SAFETY, SPEED AND COMFORT
TAKE THE OLD RELIABLE

Cunard Line

ESTABLISHED 1840

NEW YORK and BOSTON to LIVERPOOL
CALLING AT QUEENSTOWN

WHEN SENDING FOR FRIENDS OR GOING TO THE OLD COUNTRY REMEMBER
THE GIGANTIC FAST NEW STEAMSHIPS

CARMANIA (Triple Screw Turbine)
The Largest Turbine Steamship Afloat
CARONIA (Twin Screw) both of which are
676 Ft. Long, 20,000 Tons, 21,000 Horse Power
TWO OF THE LARGEST IN THE WORLD

THE TWIN SCREW STEAMSHIPS
LUCANIA AND CAMPANIA
620 Feet Long, 30,000 Horse Power
The Fastest Steamers on N. Y. Liverpool Route

THE FAST EXPRESS STEAMERS
UMBRIA AND ETRURIA
525 Feet Long, 14,500 Horse Power

THE MAMMOTH TWIN SCREW STEAMSHIPS
IVERNIA AND SAXONIA
600 Feet Long, 14,150 Tons. Two of the Largest Steamers
that Ever Entered Port of Boston

SATURDAY and fortnightly TUESDAY Sailings from New York
and TUESDAY from Boston, CALLING AT QUEENSTOWN

New Mediterranean Service
GIBRALTAR, GENOA-NAPLES, ADRIATIC

The Cunard Line has inaugurated a service from New York direct to Trieste and Fiume, calling at Naples, with magnificent large new modern twin screw steamers, especially fitted for this service. Low rates, interesting itinerary. Send for Booklet.

CARPATHIA, Twin Screw, 13,600 Tons
SLAVONIA, Twin Screw, 10,600 Tons
PLANNONIA, Twin Screw, 10,000 Tons

F. G. WHITING, Manager - - Dearborn and Randolph, Chicago
GRAHAM & SONS, - - - 134 West Madison Street, Chicago
P. V. FITZPATRICK, - - - - - 154 22nd Street, Chicago
OR OUR LOCAL AGENTS EVERYWHERE

CORPORATE TITLE

"THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH, AT CHICAGO, ILLINOIS."

BOARD OF DIRECTORS

CLASS I.—Term Expires First Wednesday in October, 1908.

REV. C. A. EWALD, D. D.,	Chicago, Ill.
REV. H. W. ROTH, D. D., *Treasurer*, 94 College Ave.	Greenville, Pa.
MR. J. A. BOHN,	Minneapolis, Minn.
HARRY MCCREARY,	Carson City, Nev.
REV. HIRAM PETERS,	Decatur, Ill.

CLASS II.—Term Expires First Wednesday in October, 1906.

REV. W. K. FRICK, *Secretary*,	Milwaukee, Wis.
MR. C. A. SMITH,	Minneapolis, Minn.
REV. S. WAGENHALS, D. D., *President*,	Fort Wayne, Ind.
MR. M. L. DECK,	Decatur, Ill.

CLASS III.—Term Expires First Wednesday in October, 1907.

REV. W. J. MILLER, D. D.,	Greensburg, Pa.
REV. G. W. MECHLING, D. D.,	Lancaster, Ohio
O. J. WATERS, M. D.,	Chicago, Ill.
MR. A. P. JOHNSON,	Chicago, Ill.

The Board of Directors of the Chicago Seminary was originally appointed by the General Council of the Evangelical Lutheran Church in 1891, and the Directors are now elected from Synods belonging to the General Council,—the four English Synods of the West, Synod of Northwest, Chicago District Synod of Ohio, and Pittsburg, being now represented in the Board. In 1893, at the meeting held in Fort Wayne, Ind., the General Council adopted the following resolution:

"*That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young institution to our pastors and people.*"

The *sixteenth* scholastic year begins on *Thursday*, Oct. 6, 1906. The Seminary is open to all students of the Lutheran Church. As a rule, none but College graduates will be admitted. Applicants must furnish satisfactory testimonials. Graduation in sixteen courses (three years) entitles the student to a diploma with the degree of GRADUATE of the Chicago Lutheran Theological Seminary. Graduation with honor in twenty-one courses (four years) leads to the degree of B. D.

Beginning with October, 1896, *fifteen* courses (ten elective) of Post-Graduate work are offered to resident graduates of other Theological Seminaries,—open also to all clergymen,—leading to the degree of B. D. in one year. *Twenty-four* courses of Post-Graduate are offered to non-resident pastors. The work is carried on by correspondence. Graduation in *eight* courses leads to the degree of B. D.

For further information, address the President, Prof. R. F. Weidner, at 1311 Sheffield Ave., Chicago, Ill.

THE

CHICAGO

LUTHERAN SEMINARY RECORD

JULY, 1906.

CHICAGO LUTHERAN SEMINARY PRESS
1311 Sheffield Avenue
CHICAGO, ILL.

CHICAGO

Lutheran Theological Seminary

FOUNDED, 1891

FACULTY

REV. REVERE FRANKLIN WEIDNER, D. D., LL.D.
President and Professor of Dogmatics and Exegesis.

REV. GEORGE HENRY GERBERDING, D. D.
Professor of Practical Theology

REV. ELMER F. KRAUSS, D. D.
Professor of New Testament Exegesis.

REV. ALFRED RAMSEY, A. M.
Professor of Historical Theology.

ARTHUR E. PHILLIPS, L. T. D.,
Instructor in Oratory and Art of Expression

The Bible holds a central position in the system of the Institution. The course of study aims 1) to furnish peculiarly effective methods for the study of the Scriptures in the original Hebrew and Greek, as well as in the Revised English Version; 2) to establish sound and systematic methods of investigating the Scriptures and of formulating Scriptural truth. All the sciences included in theology are logically arranged in independent courses, and each subject except Greek and Hebrew exegesis may be completed in one year. Advanced students of Theology have special advantages. In the future any regular graduate from other Theological Seminaries will receive full standing, and if he is enrolled as a regular resident student for one scholastic year, and passes a satisfactory examination in six courses (Dogmatics, Apologetics and Comparative Religions, Philosophy, Hebrew Exegesis, Greek Exegesis, and Theological Literature), such a student, whether ordained or unordained, may receive the degree of B. D.

Systematic instruction is given in English, German, Music, and Elocution. The method of all instruction in the Institution is partly through text-books, partly by lectures, and partly through original investigation on the part of the student. Emphasis is laid on the devotional life of the student, and upon a close personal relation between instructor and pupil.

For the Annual Catalogue, address the PRESIDENT, at 1311 Sheffield Ave., Chicago, Ill.

THE CHICAGO

LUTHERAN SEMINARY RECORD

VOL. XI. CHICAGO, JULY, 1906. No. 3

Entered at the Post Office, Chicago, Ill., as second class matter, Dec. 23, 1901

The Chicago Lutheran Seminary Record is published on the 15th of January, April, July and October. Issued under the auspices of the Faculty.

Subscription price, per year, to all parts of the United States and Canada, 25 cents.

In remitting, please send Postal Note or Stamps.

Address, PROF. R. F. WEIDNER, 1311 Sheffield Ave., Chicago, Ill.

"It is too hot to think," we once heard a lazy student say. It does require an effort of will to think, to think vigorously, logically and without flagging. To thus concentrate the mind on a subject that is food for thought does make the thinker tired. It exhausts the whole mental machinery. And there is no tiredness like this. Brain-fag is worse than any other. The utter exhaustion that follows long continued and severe mental application is not to be compared with mere muscular weariness. Only he who has experienced both can realize this. To be muscle tired is painful. To have the brain and nerves fagged out from mental strain is agony. It affects the whole physical frame. It is misery indescribable. To be muscularly tired invites sound, restful, recuperating sleep. To be mentally overwrought and weakened drives away sleep. Tired nature's sweet restorer regularly renews the physical toiler, but gives only fitful, broken, troubled, dreamy rest to the over-worked thinker. Physical exhaustion is quickly relieved. Mental worn-out-ness is hard to cure. It takes time. It requires a change of life. It demands rest; rest from mental effort; rest from corroding care; rest from that killing foe, worry. Therefore the faith-

ful, hard-working city pastor, the studious professor, the conscientious teacher, the faithful student needs a vacation.

The thinker cannot stop thinking. The student will do some studying. But all need a change. The thinking will be along new and congenial lines. It will not be continuous. It will be largely interspersed with occupation that is refreshing and recuperating. Each one according to his tastes will find his variation and change. No really serious person will be satisfied with empty idleness, with dressing and lolling and gossiping on the porch of the summer hotel. That may do for the butter-fly belle, the brainless pursuer of passing pleasure. Let such have their own vapid vacations.

The earnest, energetic worker, will find a quiet place in the country. In the midst of God's nature, surrounded and soothed by the beauty of bloom and bird song, the shades and streams, the lakes and lilies, the fresh fruits and fish and vegetables will he find his delight and renew his youth.

THE GENERAL SECRETARY'S COLUMN.

AT THE SYNODS.

It afforded us great pleasure to spend several days at the conventions of four synods, where we met many of the Alumni and saw some of our recent graduates ordained to the holy office of the ministry.

Chicago Synod met in the beautiful city of Detroit, where two young but vigorous congregations stand as a blessed monument to our enterprising and optimistic alumnus—the Rev. A. C. Anda, Western Field Secretary of the General Council. Without a dissenting vote three of our Alumni were elected to fill the highest offices of synod, Rev. Luther Hogshead ('97), President; Rev. H. B. Reed ('00), Secretary, and Rev. Isaiah Whitman ('96), Treasurer. Their alma mater praises God for such noble offspring.

Never in the history of this synod was there such

a need of more ministers. Ten charges are or will soon be vacant. Our Seminary will rejoice to welcome more godly sons and equip them for the fields white unto the harvest.

The synod has now an academy on its territory —The Colburn, the child of our Alumnus, the Rev. P. C. Wike ('98)—and has called Mr. M. L. Stirewalt ('06) to be teacher of Languages. Seven of the forty students who attended last year have the ministry in view. May Colburn Academy be the vestibule of our Seminary for many a Lutheran son!

The Pittsburg Synod was welcomed to Erie, Pa., that stronghold of Lutheranism, by several of our alumni. Our attendance at this body seemed like a home coming, for we can never forget the scenes of our early childhood nor be too grateful to the saints who made it possible for us to preach the acceptable year of God's grace. How thankful we were to see the synod by a unanimous vote decide to open our alma mater—Thiel College—in the fall of 1907. The argument at this convention was neither Greenville nor Greensburg, but "Christian Education." This is the main issue and a move in the right direction. Thiel College has turned out many noble men for the vineyard of the Lord and we are confident that she will turn out many more.

The Synod of the Northwest had the pleasure of convening in the beautiful Salem Church, Minneapolis, Minn., the recent gift of that noble man of God, the Hon. C. A. Smith, the Treasurer of synod and one of the directors of our institution. Though the pastor and his faithful helpmeet were mourning the departure of their beloved son, yet nothing was omitted to make the members and friends of synod feel welcome and comfortable. Five new congregations were added to this young body during the past year, while forty-four cents per communicant member was given toward Christian education. This is a noble example for other synods to follow.

The Icelandic Synod. Far up in the Dakotas, where once roamed the loving Hiawatha, we traveled to bear the greetings and good wishes of our school.

The synod met in a little village situated in one of the most fertile spots in our beloved country. No wonder that here on the broad plains this little synod of nine pastors and thirty-eight congregations had the courage to wrestle with such vital problems as missions and Christian education in such a becoming manner. We rejoiced to see the laymen take such an active part in the discussion of doctrinal and practical subjects. For two days and almost two whole nights we sat and listened to these Icelandic brethren devising ways and means for the extension of the kingdom. Had the language been English our patience would not have been tried to such an intense degree, but as it was we were sometimes like the restless boy at divine service. It was quite a change when we were permitted, for half an hour, to present the work of our institution in the English language. I rather think that most of the delegates were well acquainted with the language, for as a token of their appreciation they voted us a neat sum for the Seminary, while the chiefs made answer, saying:

"We have listened to your message,
We have heard your words of wisdom,
We will think on what you told us.
It is well for us, O brother,
That you come so far to see us!"

A VALUABLE CONTRIBUTION.

We have just finished reading "The Life and Letters of W. A. Passavant, D. D.," and heartily congratulate and thank our dear doctor for contributing such a valuable addition to our English Lutheran literature. The writer by pen and letter leads us step by step into the inner life of what was one of the Church's greatest philanthropists and a most noble monument of divine grace. May this prince in Israel, though dead, yet speak through this volume to the thousands of young men of our Church, so that they, seeing this man's good deeds, may by like deeds glorify their Father in heaven.

In this age when materialism is blighting so many of the spiritual lives of our sons, and when the vineyard is in need of so many laborers, may the pastors and parents not fail to bring this noble volume into the Sunday school, the church and the home.

GETTING READY.

The campus presents a beautiful appearance with its green velvet carpet and its thrifty young poplars and shrubbery. The students in charge take great pains to make it look inviting. The painters are busy on the various buildings and are giving them the necessary touch that makes them more pleasing to the eye. While this is being done the majority of the professors are at their summer homes gaining new physical, educational and spiritual strength for the opening of the fall term. Our beloved President is resting at Rose Bay, N. S., and will be with us in the fall with renewed vigor. Thus we are ready to bid a hearty welcome to all students both new and old. We trust many will cast their lot among us.

We are also busy making provisions for our next year's expenses of $12,000, all of which comes from the free-will offerings of the friends of Christian education. Since our President is afflicted and is patiently bearing his cross, may we ask and urge our friends to send in their gifts early and promptly, so that the matter of finance at this time may not give us any additional embarrassment. Do not forget to send a contribution to 1313 Waveland avenue, and it will be used for the work of the ministry. Dear reader, if you cannot come yourself, send us a substitute.

G. F. G.

THE CHICAGO SEMINARY AND WISCONSIN.

These two are fortunate in their nearness. This big Lutheran state, only outdone by Pennsylvania and perhaps Minnesota, has given and received benefits. From the first day of its history the Seminary has had a member of its Board of Directors, who was also for six years an instructor, from Wisconsin. In the second year appeared the name of a Danish student, Rev. C. H. Fechtenberg, West Denmark; then in the fourth, Rev. Geo. P. Kabele, Platteville; among Post-Graduates, Rev. J. C. Jensson-Roseland, Clinton, the Secretary of the United Norwegian Church. In the sixth Catalogue occur the names Andrew C. Barron, Stoughton; Geo. P. Kabele, Platteville; Lewis C. Larsen, Racine; Thor C. Thompson, Moscow; and Rev. Christopher Ytrehus. The last named was a clergyman "in residence," come to freshen up and to add to his theological knowledge, and especially to add to his English equipment. Besides this, Wisconsin has not been slow to respond to the appeals of the professors and general secretary for money. Collections are statedly made in many of the churches and Sunday-schools of the churches of the English Synod of the Northwest, and numerous private subscriptions have been secured for "our Seminary," as we try to teach the children and their elders to regard it. And there is more money in the state for the Seminary. As our young men grow in years and money, they will feel that it is a privilege to contribute towards an institution that has done and is doing so much for their own state.

And what is that? Not to speak of the many ministers who have spent a brief period at Chicago and have returned to bless Scandinavian and German pulpits with their stores of knowledge, we mention the pulpits at present supplied by our graduates: Rev. J. J. Clemens, Eng., La Crosse; Rev. Otto J. Wilke, Ger., West Superior; Rev. C. M. Weswig, Bergen, also Professor in the United Church Theological Seminary, St. Paul; Rev. A. C. Petersen, Eng., Madi-

son; Rev. P. E. Baisler, Eng., Kenosha; Rev. Nels N. Esser, Nor., Principal Scandinavia Academy; Rev. Wm. Eckert, Racine; and Rev. W. P. Christy, Eng., Janesville; and Rev. P. H. Roth, Beloit. Considering the peculiar synodical complexion of Wisconsin, this is a noteworthy showing. It proves that the Seminary is the helper of all synods and parts of the of the Church. And, as time goes on, there will be more men in Wisconsin getting their eyes open to this fact.

Especially has the Seminary proved a boon to the General Council in the establishment of its English work in Wisconsin. With four exceptions every pastor who has done work in the Synod of the Northwest churches has been a Chicago Seminary graduate. In 1888, with the financial backing of two Directors, Messrs. Bohn and Smith, La Crosse and Racine were occupied by Revs. E. A. Trabert and C. K. Lippard. Racine has had two pastors, of whom one, the builder of the church, Rev. G. F. Gehr, resigned to become the Seminary's General Secretary. The first pastor in Pierce county was Rev. A. C. Petersen. Platteville was occupied through the efforts of Rev. G. P. Kabele. The first pastor of Grace, Kenosha, and builder of the church, is Rev. P. E. Baisler. Rev. A. C. Anda (his is one of the first names on the roll of students), though living in Chicago, spends half of his time in Wisconsin, where he has developed Janesville, whose pastor during its period of stress has been Rev. W. P. Christy; Beloit, where Rev. Paul H. Roth has just settled; Cedarburg, for several years supplied by Student Dennig; and Madison. Most of these places have been nursed into life by student supplies, and others within two hundred miles of Chicago will inevitably experience the same blessing. The English work has gone forward by leaps and bounds, thanks to the Chicago Seminary. And, when Rector Fritschel of the Milwaukee Hospital wishes to spend a Sunday or a summer month or two among the churches, he turns to our Seminary for a preacher. Wisconsin is so near that the professors have been

able to fill pulpits when needed. All in all, there is hardly a section of the United States where our students occupy so many contiguous pulpits, and with the Seminary is likely to have more vital connection.

Wisconsin's word to the Seminary is her own state motto: "Forward."

THE GRADUATE STUDENTS BEGIN ACTIVE WORK.

Rev. R. A. Albert has accepted a call to a neglected mission field at Paulding, Ohio, in the District Synod of Ohio, in which Synod he has been ordained.

Mr. Frank W. Ash is supplying a work at London, Ohio, during the vacation, after which he hopes to enter the Seminary to take Post-graduate work next year

Rev. R. H. Bunge was ordained last April by the Iowa Synod and was, during the same month, installed as regular pastor of Emanuel's Church, Fond du Lac, Wis.

Rev. F. W. Bussard goes to take charge of the Church of the Holy Trinity of Salt Lake City, Utah, and seeks ordination from the Pacific Synod.

Rev. Paul H. Roth has accepted the call to the important and promising mission at Beloit, Wis. He was ordained at the meeting of the Synod of the Northwest held in Minneapolis during the latter part of June.

Rev. A. M. Sappenfield takes up the work which he supplied during last vacation at Corydon, Ind. He was ordained at the meeting of the Chicago Synod held at Detroit, Mich., June 13-17.

Rev. P. N. Shogren begins work this month in a mission field within the bounds of the Augustana Synod and located in the southern portion of Canada. He will have headquarters at Port Arthur. Mr. Shogren was ordained on June 17th at the meeting of the Augustana Synod at Denver, Colo.

Rev. Sven O. Sigmond was ordained by the United Norwegian Church on June 17th, at St. Paul,

Minn. During the summer he will supply a large, vacant charge south of Chicago. Next winter he will teach Greek in the Allentown Preparatory school in affiliation with Muhlenburg College.

Rev. Thor O. Sigmond continues his work as pastor of a church under the Hauge Synod at Grand Rapids, Mich.

Mr. M. L. Stirewalt is again acting private secretary to Dr. Weidner, caring for the Seminary grounds and filling the office of chaplain of the Passavant Memorial Hospital. He has accepted an urgent call to become a teacher in Colburn Academy, Mulberry, Ind.

Rev. B. L. Stroup is laboring within the bounds of his home Synod, having accepted a call to the Cedar Grove pastorate in South Carolina. He will be ordained by the Tennessee Synod at its annual meeting this summer.

Rev. H. C. Ter Vehn was called to succeeed the Rev. H. N. Miller, Ph. D., at Middlepoint, Ohio, and is now laboring in that field. He was ordained at the recent meeting of the District Synod of Ohio.

Rev. P. Tourney was ordained during the first part of May by the Manitoba Synod. He is now missionating within its bounds with headquarters at Gretna, Manitoba.

Rev. Charles W. White begins work in the Elida parish of the District Synod of Ohio. He was ordained by the Pittsburg Synod, under whose fostering care he was reared, at its meeting at Erie, Pa.

Rev. L. K. Mavromates was received, June 25th, into full connection with the Synod of the Northwest. He has been called to a parish in St. Paul, Minn.

Mr. A. O. Ness has been called to a church in Racine, Wis., under the United Norwegian Synod.

Messrs. Ter Vehn and Ness have recently entered into the holy estate of Matrimony. The RECORD extends congratulations to the brethren and their brides, and wishes for them a long and useful life.

THE UNDER-GRADUATES ARE BUSY IN CHURCH WORK.

Mr. Johann Bjarnason is engaged in frontier mission work among the Icelanders under the direction of the Icelandic Synod, with his headquarters at Gimli, Manitoba.

Mr. C. S. Brewer is engaged in taking subscriptions for the "Lutheran" and Gerberding's "Life and Letters of Passavant". In the meantime he is assisting regular pastors and supplying vacant pulpits. He is working in and near his home—Dayton, Ind.

Mr. Roy G. Catlin is taking some needed rest and engaging in the same kind of work at his home in Erie, Pa.

Mr. S. S. Christopherson is assisting in the care of the Seminary grounds and is pursuing some special courses of study supplementary to his regular course.

Mr. E. H. Copenhaver returns to his field of labor from which he had a leave of absence and in which he has labored for a number of years. His work is in the Southwest Virginia Synod near Damascus, Va.

Mr. C. A. Dennig is again in charge of the growing mission at Cedarburg, Wis., in the Synod of the Northwest. He is also doing some missionary work in a near-by town.

Mr. C. G. Erickson is caring for a parish in the Augustana Synod at Maywood, near Chicago, Ill.

Mr. R. Fjelsted is doing work as a traveling missionary in a field where this kind of work is much needed, in the Icelandic Synod. His work is in and near Brandon, Manitoba.

Mr. W. M. Geiger is spending his vacation with his father at Pillow, Pa. He assists his father with his parish work.

Mr. Adam Holl is supplying a vacant parish at Asheville, Ohio.

Mr. Alfred Johansson is working among the Swedes of the Augustana Synod at Superior, Wis.

Mr. Albert H. Keck is in charge of a parish in the Pittsburg Synod in Western Pennsylvania where he is laboring effectively for the good of the cause.

Mr. M. A. Meier is spending the summer at his home in Toledo, Ohio, during which time he assists his father with the work of his church.

Mr. D. L. Miller was glad to get supply work in the Synod of which he is a member. His work is located near Mt. Pleasant, North Carolina, in the Tennessee Synod.

Mr. J. J. Myers is acting pastor of the parish in Syracuse, Ind., in the Chicago Synod.

Mr. Charles A. Naumann represents Dr. Gerberding's new book, "The Life and Letters of Passavant," among the different Synods of the Church. In the meantime he preaches for the different congregations very frequently.

Mr. H. Neumann is acting pastor in charge of the Staehling pastorate of the Iowa Synod in Sheboygan, Wis.

Mr. E. M. J. Oden continues in charge of the work which he supplied last winter. The work belongs to the Augustana Synod and is located in Harvey, Ill.

Mr. J. E. Oslund, who spent only a part of the year with us, was among the graduates of the Augustana Theological Seminary at Rock Island, Ill., and was ordained by the Augustana Synod at its late meeting at Denver.

Mr. C. E. Read is busily engaged with supplying a vacant church at Osage, Ohio.

Mr. R. O. Sigmond is very successfully supplying St. Timothy, a congregation in the United Norwegian Church, located on the west side of the city of Chicago.

Mr. C. A. Stahlman is teaching school at Ringgold, Pa.

Mr. F. E. Stough was called to take charge of a new, self-sustaining mission at Buckley, Ill.

Rev. A. Swanoe, who pursued select courses in our Seminary, has been called to a parish at Marshfield Wis.

Mr. J. M. Systad spent part of the summer in Chicago, studying privately and supplying vacant Norwegian churches in the city. He has recently started on a trip to Norway.

Mr. H. N. Thompson has accepted a call to supply for a year Elim congregation in the Hauge Synod, located in Avondale, a suburb of Chicago.

Mr. H. Wennermark is serving the Church of the Epiphany, during the summer, on Ogden Avenue, near Taylor Street, Chicago.

Mr. J. A. Westburg is filling the pulpit of a congregation in the United Norwegian Church in Evanston, Ill.

Mr. N. A. Yeaney is spending the summer at his home engaged in teaching school and preaching at intervals.

Mr. O. S. Yerger is now acting chaplain of the Passavant Hospital in Milwaukee, Wis., in the absence of the regular chaplain.

Mr. W. A. Zundel is at his home in Greensburg, Pa., engaged in following his trade—carpentering, and when called upon assists in religious work.

RAMULDU.

By Prof. W. Schmidt, of Luther Seminary, St. Paul, Minn. Lutheran Book Concern, Columbus, Ohio.

We have just finished reading this unique and timely book. It is timely because the subject of Comparative Religions is attracting so much attention that it has become a sort of a society fad. Of this subject it may be said, as it has been said of philosophy, that a superficial smattering may incline to unbelief, but a further study ought to lead back to a deeper appreciation of Christianity as the only satisfying and saving religion. The Science of Comparative Religions is too large and deep to be mastered by the average person. A book that presents its essential features in popular and attractive form, that presents it from the true standpoint, that impresses its lessons and applications, has been one devoutly wished for. In this book this want is met, better than in any other work we know.

It is written in story form. The plot is well laid and consistently carried out. The characters and the scenes are portrayed vividly and in a manner true to life. The scenes are laid in the time of the Maccabees, when there was a universal longing for a great Deliverer. Read Bramuldu. It will do you more good than a score of modern novels. G. H. G.

the age immediately after the Apostles. It having once taken root in the Church it shot up rapidly into maturity. Toward the close of the second century we discern the first germs appearing, and yet, shortly after the middle of the third the plant has all but attained its full growth.

5) The origin of the term clergy as a designation of the ministerial office cannot be traced to the Jewish priesthood and is wholly unconnected with any sacerdotal views.

6) The word "kleros" passes through three steps in its various meanings:

1) The *lot* by which the office of the ministry was assigned to Matthias (Acts 1:26). (The only case mentioned in the N. T.);

2) The *office* thus assigned (Acts 1:17);

3) Then the body of persons holding the office,—so used it seems first by Tertullian. (*De Monog.* 12, "Unde enim episcopi et clerus"?).

7) Not only is there no trace of the idea that the ministry is a priesthood in the New Testament, but the silence of the Apostolic Fathers deserves to be noticed.

8) Clement of Rome (about 95 A. D.) advances no sacerdotal claims on behalf of ejected ministers. With him the Christian ministry is not a sacerdotal consecration, but a divinely appointed office. Speaking of the *Aaronic priesthood*, he calls sedition, "rivalry (or jealousy) concerning the *priesthood*" (*Clem. Rom.* ¶43), but when he speaks of the *Christian ministry*, it is "strife on account of the title of the *episcopate* (oversight)", (¶44);

9) Ignatius, (107-115 A. D. ?) the champion of episcopacy, never regards the ministry as a sacerdotal office. It is also a remarkable fact that the writer of the forged Ignatian Epistles never once appeals to sacerdotal claims, though such an appeal would have made his case more than doubly strong.

10) Polycarp (155-167 A. D. ?), though discussing the duties and claims of Christian ministers, knows nothing of sacerdotal claims.

11) Justin Martyr writing a generation later (about 148 A. D.), lays stress indeed upon sacerdotal functions, but he is speaking of the universal or spiritual priesthood, which belongs to the whole body of the Church, and not to the exclusive right of the clergy. (*Dial. c. Tryph.* ¶116, 117) "Now God receives sacrifices from no one, except through His priests.... which are presented by Christians in all places throughout the world."

12) Irenaeus (d. 202 A. D.), writing toward the close of the second century, had every motive for urging the sacerdotal view of the ministry, because he laid so much stress on the

importance and authority of the episcopate. But he also knows but of one priesthood, the universal or spiritual priesthood of all believers. "All the disciples of the Lord are priests and Levites." (*Adv. Haer.* V. 34, 3); "All the righteous possess the sacerdotal rank" (IV. 8, 3).

13) In the extant writings of Clement of Alexandria (d. 220 A. D.), we find little reference to the ministry, but he does not betray any tendency to sacerdotal or even to hierarchical views. He substantially agrees with Irenæus. He never uses the words "priest," "priestly," or "priesthood," of the Christian ministry.

14) Tertullian (d. 220 A. D.), a younger contemporary of Clement, is the first to assert direct sacerdotal claims on behalf of the Christian ministry. He generally uses the words sacerdos, sacerdotium, sacerdotalis, of the Christian ministry. Yet he himself supplies the true counterpoise to this special sacerdotalism in his strong assertion of the universal priesthood of all true believers. Even when Tertullian had become wholly or in part a Montanist, the scriptural doctrine of an universal priesthood was common ground to himself and his opponents, and this true view had not yet been obscured by the sacerdotal view of the Christian ministry. "Are not we laymen also priests? It is written: "A kingdom also, and priests to His God and Father, hath He made us." (*De exh. cast.* 7.) It is the great argument of Tertullian that the distinction between the clergy, and between them and the laity, was originally unknown, and that it was the authority of the Church which makes a difference.

15) The famous Hippolytus (about 198-236 A. D.), a few years later than Tertullian, also incidentally uses sacerdotal terms, "We, being successors of the Apostles and partaking of the same grace both of *high priesthood* and of teaching and accounted guardians of the Church," etc. (*Pref. to Haer.*)

16) Though belonging to the next generation, the views of Origen (d. 254 A. D.) at Alexandria were hardly so advanced as those of Tertullian at Carthage. He, however, also makes use of sacerdotal terms to describe the ministry, and in one place (*Hom. XII in Jerem. 3*) distinguishes the priests and Levites as representing the presbyters and deacons respectively.

17) So far, even in the case of Tertullian (d. 220 A. D.) and Origen (d. 254), the priesthood of the ministry is regarded as springing from the universal priesthood of all believers, and the minister is regarded a *priest* because he is the mouthpiece, the representative, of a priestly race. This distinction, however, can be drawn between the views of Tertullian and Origen, that the first emphasizes the thought that the Church, for convenience, has entrusted to the ministry the performance of certain

sacerdotal functions, belonging properly to the whole congregation, while the latter considers the priesthood of the ministry to differ from the priesthood of the laity only in degree, in so far as the clergy devote their time and their thoughts more entirely to God than the laity.

18) It is Cyprian (d. 258 A. D.), who first sees in the ministry a mediating priesthood commissioned of heaven to impart grace to man, a priesthood perpetuated in the Church through the Apostolic succession. He treats all the passages in the O. T. which refer to the privileges, the sanctions, the duties, and the responsibilities of the divine priesthood, as applying absolutely and immediately to the officers of the Christian Church, and Lightfoot adds: "As Cyprian crowned the edifice of episcopal power, so also was he the first to put forward without relief or disguise these sacerdotal assumptions; and so uncompromising was the tone in which he asserted them, that nothing was left to his successors but to enforce his principles and reiterate his language."

87. Lightfoot traces the causes which led to sacerdotalism not so much to Jewish Christian tendencies as to Gentile influences.

1) The Gentiles depended for all their manifold religious rites in all their auguries, lustrations and sacrifices, on the intervention of some priest.

2) In the Latin Christendom as represented by the Church at Carthage the germs of the sacerdotal idea appear first and soonest ripen to maturity.

3) Though the idea was imported into the Church and sustained there by Gentile training, yet its form was almost as certainly derived from the O. T.

88. Two influences derived from the O. T. were at work.

1) The influence of the sacrificial idea;

2) The analogy of the three orders and the Levitical Priesthood.

89. I. The influence of the sacrificial idea.

1) Though we find the terms "offering," "sacrifice," applied in Apostolic writings to certain conditions and actions of the Christian life, these sacrifices or offerings are always described as spiritual (1 Pet. 2:5), consisting of praise (Heb. 13:15), of faith (Phil. 2:17), of almsgiving (Acts 24:17; Phil. 4:18; Heb. 13:16), of the devotion of the body (Rom. 12:1), of the conversion of unbelievers (Rom. 15:16), and the like.

2) These spiritual "sacrifices" are not only the acts of the individual Christian, but in public worship, become the acts of the whole congregation.

3) In such cases the congregation was represented by its

minister, who thus acted as its mouthpiece, and was said to "present the offerings" to God.

4) When Clement of Rome, in his Epistle (*Clem. Rom.* 44), uses this expression, it involves no sacerdotal view. This father uses this expression in strict accordance with the teachings of the Scriptures, and he regards this spiritual sacrifice as an act of the whole Church performed through its presbyters. "The minister is a priest in the same sense only in which each individual member of the congregation is a priest." Compare Hoefling, *Die Lehre der aeltesten Kirche von Opfer*, Erlangen, 1851.

5) But from such language the transition to sacredotal views was easy, where the sacerdotal tendency manifested itself. From being the act of the whole congregation, the sacrifice came to be regarded as the act of the minister who officiated *on its behalf*.

6) This transition became easier by the growing tendency in the second century to apply the terms "sacrifice" and "offering" chiefly to the eucharistic service (the celebration of the Lord's Supper).

7) This celebration of the Lord's Supper being regarded as an act of sacrifice, the officiating minister was called and regarded as a priest, and thus the minister as the representative of the congregation was lost sight of.

90. II. The influence of the three orders of the Levitical priesthood.

The analogy of the sacrifices and the three ranks of the Levitical priesthood supplied the material on which the sacerdotal tendency worked.

1) As soon as the episcopate and presbytery were looked upon as distinct orders, the threefold ministry of the O. T. with its three ranks, High Priest, Priests and Levites, impressed itself on the idea of the N. T. ministry.

2) The *bishop* was the high-priest; the principal acts of the so-called Christian sacrifice were performed by the presbyters (*priests*); and instead of Levites, there were the *deacons*. Thus the analogy was complete.

3) At first there was some hesitancy, as the only High Priest known in the N. T. is our Lord Himself; yet at length even this scruple was set aside.

4) "And in this way, by the union of Gentile sentiment with the ordinances of the old dispensation, the doctrine of an exclusive priesthood found its way into the Church of Christ."

5) The Scriptural and Apostolic ideal of the Christian ministry was lost sight of. In the N. T. sense the office of the ministry is *representative* and not *vicarial*. The minister represents *the congregation* primarily, the individual indirectly as a

member of the congregation. The alms, the prayers, the thanksgivings of the community, are offered through him. He is indeed also God's ambassador to men; he is charged with the ministry of reconciliation; he declares in God's name the terms on which pardon is offered; he pronounces in God's name the absolution of the penitent; but in all this the minister's function is *representative* without being *vicarial.* His acts are not his own, but the acts of the congregation of believers.

6) But from Cyprian's time a very different conception prevailed for many centuries in the Church of Christ. A strictly sacerdotal view of the ministry superseded the true spiritual conception of the ministry. From being the representatives, the ambassadors, of God, they came to be regarded as His vicars.

7) This has become the accepted doctrine of the priesthood in the Roman Catholic Church, introduced into the Ancient Church in the time of Cyprian, and since that time the priest (the minister) has become a mediator between God and the believer, and the priest, and not the congregation, has become the acting subject, in the celebration of the Eucharist.

91. 1) Cyprian's views about the bishop as a priest of God and about the sacrifice in the Eucharist are most clearly expressed in *Epistle 62.*

2) According to Cyprian, the bishop was the representative of Christ and the priest of God. He was the bishop or the representative of Christ in the community over which he ruled and he therefore had the authority over the single congregation of the Church which our Lord possessed over the universal Church. As the representative of Christ, he is the priest of God who in the Eucharist offers to God the Lord's passion. "He offers a true and perfect sacrifice in the Church to God the Father when he proceeds to offer it according to what he sees Christ Himself to have offered." He conceived that the bishops were a special priesthood and had a special sacrifice to offer. This is a new thought in the Church of Christ and was really introduced by Cyprian.

3) The whole conception of the Christian ministry began to change and the change dates from Cyprian and his influence. There is, according to his idea, a specific sacrifice offered by a mediatorial priesthood in the Holy Supper. He was the first to suggest that the Holy Supper is a representation of the agony and death of our Lord on the cross, a thought never present to the mind of an earlier generation. The ministry had become, in his eyes, a mediating priesthood with power to offer for the people the great sacrifice of Jesus Christ. Thus the earlier idea of the Christian ministry was changed into the conception of a mediating priesthood.

4) Behind this change of thought was the new conception of the authority of the clergy over the laity and of the bishop over all.

5) His practical thought was that as each bishop sums up in himself the church over which he presides, the whole Church of Christ practically exists in the whole of the bishops and the harmonious action of the Church can be expressed in the common action and agreement of all the bishops.

6) This view that the ministry is a priesthood is held also by the Greek Catholic Church, introduced at the time of Chrysostom (347-407 A. D.).

7) In modern times the idea that the ministry is a priesthood is held by those churches which regard the celebration of the Lord's Supper as of a sacrificial character, and emphasize the fact that there are three orders in the ministry, such as the Greek Catholic Church, the Roman Catholic Church, the Church of England and the Protestant Episcopal Church of the United States.

8) The ablest defense of the ministerial priesthood and one of the fullest discussions is given by Moberly in his *Ministerial Priesthood*, New York, 1898. His main argument is directed against Lightfoot's *Essay on the Christian Ministry*. He discusses the whole subject under seven chapters, with an appendix. He labors hard to prove his points, but he is not successful in answering Lightfoot.

92. II. The Theory of Apostolic Succession.

1) The early Church laid stress upon the historical actuality of the Church and the doctrine of the Church was developed more especially as to its outward organism, This has been discussed in my *Ecclesiologia*, 1903. (See Index.)

Three names are connected with the development: Ignatius in Syria (d. 107-115), Irenæus in Gaul (d. 202), and Cyprian in North Africa (d. 258). It was with Cyprian that the idea of Apostolic Succession in the modern Roman and Anglican sense first makes its appearance. We can thus trace its origin.

2) It is a conception which had its origin in the brain of the leaders of the Roman Church and it was adopted and defended by Cyprian and it is always associated with Roman claims. It must not be forgotten that the great men who built up the Western Church were almost all trained lawyers. Tertullian, Cyprian and Augustine, to say nothing of many of the most distinguished Roman bishops, were all men whose early training had been that of Roman lawyers, a training which moulded and shaped all their thinking whether theological or ecclesiastical. They had the lawyer's idea that the primary duty laid upon them was to enforce obedience to authority and

especially to that authority which expressed itself in external institutions. (*Lindsay.*)

3) Apostolic successors, in the dogmatic sense of that ambiguous term, is a legal fiction required by the legal mind to connect the growing conception of the authority of the clergy with the early days of Christianity.

4) Ignatius lays stress upon the bishop or head pastor of the congregation as constituting the visible center of unity in the congregation. The episcopacy of Ignatius, however, is strictly congregational and local and not diocesan. The bishop was regarded as the vicar of Christ, and not, as in the later view, the successor of the apostles.

5) With Irenæus, bishop of Lyons, two generations later, the aspect of the episcopal office is changed and the episcopate is by him regarded not so much as the center of ecclesiastical unity, but rather as the depository of apostolic tradition.

6) It is true that there is an apostolic succession, *i. e.*, a succession from the apostles. The Church from the beginning had a succession from the apostles, but not a succession of apostles. This historical matter-of-fact succession, a succession from the apostles, has always been recognized. The apostles had founded many of the churches and their first converts or other suitable persons had become the first office-bearers, or pastors, bishops or elders. There had been a succession of pastors ordained by previous pastors. All this succession of office-bearers could be traced back to the foundation of the churches, whether founded by missionaries, apostles or apostolic men.

7) Irenæus, to make doubly sure, added a theory to the fact of this undoubted succession of pastors—the theory that these office-bearers who were in the succession had a *charisma veritatis*, and as he regarded the bishops as the guardians of sound teaching they acquired additional magisterial powers within the community over which they presided. Neither Irenæus, however, nor Tertullian, who adopted and extended the theory, ever claimed that the leaders of the Church who were in the succession stood in the same position to the churches at the end of the second and the beginning of the third centuries as that held by the apostles in the middle of the first century.

8) The first claim of the apostolic succession as a succession of the apostles was made by Hippolytus (in the beginning of the third century) in his struggle with Calixtus in Rome and the conception that the heads of the Christian Church were the successors of the apostles in the sense that they possessed the gifts and power of the original apostles (the Twelve) was really the creation of the Roman Church. It is intimately connected, however, with Cyprian, who gave it definiteness as a dogmatic

DO YOU KNOW ANYTHING ABOUT

August Hermann Francke Theodore Fliedner and George Muller?

Do you know that the American Lutheran Church has had a man as remarkable as either one or all of these?

Would you know how he influenced the English Lutheran Church, how he assisted German and Scandinavian Lutherans, how he helped the needy and the troubled all over our land?

Would you know how he planned, prayed and brought into being a network of institutions of mercy and charity, schools of learning and churches without number?

SECURE AND READ

The Life and Letters of W. A. Passavant, D.D.

This absorbing story, largely an autobiography, is now published. It is a large illustrated octavo volume of upwards of 600 pages.

Price $2.00 net

Send orders at once to the author,

G. H. GERBERDING

1315 Waveland Avenue **Chicago**

Next Summer's Vacation

PLAN now on seeing Yellowstone Park, the "Wonderland of the World." The finest coaching trip in America. The greatest of Nature's wonderful phenomena on every hand. Geysers, mud pools, tinted terraces, magnificent mountains, marvelous canons, fine trout fishing, and bracing and invigorating mountain air. The best of hotels and accommodations. Send six cents for "Wonderland 1906." It tells about the great Northwest and Yellowstone Park. Go via :: ::

GARDINER GATEWAY

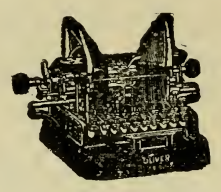
the OFFICIAL ENTRANCE and the

NORTHERN PACIFIC RAILWAY

St. Paul and Minneapolis to the Pacific Northwest

A. M. CLELAND, General Passenger Agent
ST. PAUL, MINN.

C. A. MATTHEWS, General Agent, Passenger Department
208 S. Clark St., CHICAGO



ASK US FOR

Rev. Miller's

TREATISE AND ITS
USES BY MINISTERS.
IT WILL BE
FURNISHED
GRATIS

The
OLIVER
Typewriter Co.

166-168 Wabash Avenue
Chicago

☞BUY YOUR BOOKS FROM A LUTHERAN BOOK STORE

Latest Lutheran Publications

Just out: New (third) Edition of

Weidner, Rev. Prof. R. F., D. D., LL. D. Christian Ethics. A System based upon Martensen and Harless. 418 pages. 8vo. Bound in cloth. Net..... **$1.50**

Annotations on the General Epistles of James, Peter, John and Jude, and the Revelation of St. John. Two volumes bound in one. 812 pages. 8vo. Bound in cloth. Net **$1.75**

Jacobs, Henry E., D. D. A Summary of the Christian Faith. A New Dogmatic, in Questions and Answers. 537 pages. 8vo. Bound in half-roan. **$3.00**

Remensnyder, Rev. J. B., D. D., LL. D. The Atonement and Modern Thought. With an introduction by Prof. B. B. Warfield, D. D., LL. D. 223 pages. 8vo. Bound in cloth. **$1.50**

Kuegele, Rev. F. New Series of Country Sermons on Free Texts for the Sundays and Chief Festivals of the Church Year. Vol. I.: Lenten, Confessional and Funeral Sermons. 326 pages. 8vo. Bound in cloth. Net..... **90c**

Long, Rev. S. P. A Sermon on Secret Societies. Delivered in the First English Lutheran Church of Mansfield, Ohio. 27 pages. 8vo.
Paper cover..... **7c**
Per dozen copies..... **60c**
Per 100 copies..... **4.00**

Seberg, Prof. Reinhold, D. D. Text Book of the History of Doctrines. Revised in 1904 by the author; translated by Charles E. Hay, D. D. Two volumes. Bound in cloth. Net..... **$4.00**

Sieck, Rev. Henry. The Way to Life. Fifty-three short sermons. 232 pages. 8vo. Bound in half roan. Net **$1.50**

Go Ye Into All The World. A collection of sermons and addresses on foreign missions, by Lutheran Pastors in America. (Vol. V of "The Sermon Library.") Bound in green cloth..... **85c**

Valentine, Milton, D. D., LL. D. Christian Truth and Life Sermons. 358 pages. 8vo. Bound in cloth. **$1.50**

Dwight, Henry Otis, LL.D. The Blue Book of Missions. Contains detailed facts and statistics regarding all missions and missionary societies throughout the world. The information is all carefully indexed, and forms a handy compendium for clergymen, missionaries, and students. 12mo. Cloth. Net **$1.00**

Pierson, Arthur T., D. D. The Miracles of Missions (*First, Second, Third, and Fourth Series*). Or, Modern Marvels in the History of Missionary Enterprise. Four volumes containing records of wonderful results in mission work, and of missionary heroism throughout the world. Edition of 1905. *Four* separate *volumes*. 12mo. Illustrated. Bound in cloth..... **$4.00**

Wilkinson, Prof. William C., D. D. Modern Masters of Pulpit Discourse. Trenchant yet sympathetic appreciations and criticisms of many of the greatest preachers in America and England. It includes vivid descriptions of the pulpit methods and personal qualities of such men as Beecher, Liddon, and Phillips Brooks. 8vo. Cloth. Net **$1.60**

MAIL YOUR ORDER TO

WARTBURG PUBLISHING HOUSE

PAULUS LIST, Mngr. **84 Wabash Ave., CHICAGO**

WE MAKE A

Specialty of buying and selling second-hand **THEOLOGICAL BOOKS.** Our prices are but **ONE-HALF** the regular price for new ones. All Books are **WARRANTED** to be **SOUND** and **PERFECT** in binding and text. **SEND** for **CATALOGUES,** or when in Chicago, don't fail to examine our large stock. We refer by permission to Prof. R. F. Weidner, D. D.; also to any clergyman or theological seminary in Chicago.

Barker's Famous Old Book-Store

184-186 Dearborn St. Between Monroe and Adams

CHICAGO, ILL.

DO YOU

READ A

Weekly Church Paper?

THE GENERAL COUNCIL PUBLISHES THE VERY PAPER YOU WANT

Its profits, if any, go into the General Council's treasury
It contains wide-awake editorials
It has a large list of the best contributors
It gives news from all sections of the Council and the world

SUBSCRIBE FOR **The Lutheran** A 16 PAGE WEEKLY

PRICE $2.00 PER YEAR

Address _____

THE LUTHERAN... 1522 Arch Street Philadelphia, Pa.

The Funk & Wagnalls Company

30 LaFayette Place, NEW YORK

Publish the following books used as text books, or recommended as books of reference, in the courses offered by this Seminary:

ZENOS: THE ELEMENTS OF HIGHER CRITICISM. 1 vol.....$ 1 00
It does not advocate or oppose, but simply states and explains the principles and methods of the higher criticism.

ENCYCLOPEDIA OF SOCIAL REFORMS. 1 vol..... 7 50
Edited by W. D. P. Bliss. Large octavo, 1447 pp.

GUMLICH: CHRISTIAN CREEDS AND CONFESSIONS. 1 vol..... 1 00

STALL: METHODS OF CHURCH WORK. 1 vol..... 1 50

HOOD: THRONE OF ELOQUENCE. 1 vol., 486 pp..... 2 00
——: VOCATION OF THE PREACHER. 1 vol., 534 pp..... 2 00

NICOL: RECENT EXPLORATIONS IN BIBLE LANDS..... 0 50

PULPIT COMMENTARY: 51 vols..... 102 00

STUDENTS' STANDARD DICTIONARY..... 2 50

YOUNG: ANALYTICAL CONCORDANCE. 1 vol..... 5 00
"By far the most complete Concordance in the English or any other language."—*Philip Schaff, D. D.*

WEISS: INTRODUCTION TO NEW TESTAMENT. 2 vols..... 4 00
"This strikes us as decidedly the best of Dr. Weiss's works."

KURTZ: CHURCH HISTORY. 3 vols..... 6 00
"As a text-book for students no better ecclesiastical history can be named."—*The Christian, London.*

MEYER: COMMENTARIES ON THE NEW TESTAMENT. 11 vols..... 33 00

GODET: ST. LUKE. 1 vol..... 3 00
——: ST. JOHN. 2 vols..... 6 00
——: ROMANS. 1 vol..... 3 00
"Godet's Commentaries combine the critical and the spiritual perhaps more effectually than any other with which I am acquainted."

PUSEY: MINOR PROPHETS. 2 vols..... 6 00
"It is the best exposition known to me of that section of the sacred Scriptures."—*Bishop Taylor.*

HOPPIN: PASTORAL THEOLOGY. 1 vol 2 50
——: HOMILETICS. 1 vol..... 3 00

SHEPPARD: BEFORE AN AUDIENCE. 1 vol 0 75
"Replete with practical sense and sound suggestions."

SCHAFF-HERZOG: ENCYCLOPÆDIA. 4 vols..... 20 00
"The Schaff-Herzog is the best general Dictionary on religious knowledge."—*New York Herald.*

CYCLOPÆDIA OF MISSIONS. 2 vols..... 12 00
"A work which many must use, and all who use must praise."

DELITZSCH: A DAY IN CAPERNAUM. 1 vol..... 0 75
"The rare gift and learning of Delitzsch never produced a sweeter, more touching work than this."
——: A COMMENTARY ON THE PSALMS. 3 vols..... 6 00
"An invaluable and a permanent addition to the Biblical library of students."—*Lutheran Quarterly.*
——: ISAIAH. 2 vols 5 00
"It has never been surpassed, if ever equaled."

PUSEY: DANIEL. 1 vol..... 3 00
"The best English work upon its subject."—*Sunday School Times.*

Four FINE TRAINS *to* WINTERLESS California

EACH THE BEST OF ITS CLASS

ALL THE WAY

"California Fast Mail" is the newest one
Leaves Chicago every morning
In 72 hours you are in Los Angeles
Only three nights out to San Francisco

ALL CLASSES OF TICKETS HONORED

Apply to J. M. CONNELL, General Agent
A. T. & S. F. Ry., 109 Adams St., Chicago

San Joaquin Valley California

Is the place for farmers and dairymen of moderate means. : : : It has a winterless climate, rich, deep soil, is well irrigated, and land may be procured at very reasonable figures, which in a few years will treble in value.

"THE SAN JOAQUIN VALLEY"

A book of 112 pages and 103 fine illustrations, describes all parts of the valley, its climate, soil, population, churches, schools, products, markets, transportation facilities and cost of living.

TEN CENTS PER COPY

Dept. C 24, Advertising Bureau,
431 California St., San Francisco, Cal.

Southern Pacific

NORTH GERMAN LLOYD STEAMSHIP CO.

A REGULAR SERVICE MAINTAINED BETWEEN

BALTIMORE AND BREMEN

BY THE NEW AND POPULAR TWIN-SCREW STEAMERS

Rhein	**Brandenburg**	**Frankfurt**
Main	**Breslau**	**Hannover**
Neckar	**Cassel**	**Koeln** **Chemnitz**

These steamers are built of the best Siemens steel and according to the most modern ideas, and by their construction and the division of the ship's space into water-tight compartments provide the greatest safety against the dangers of the sea,

The dimensions of the steamers are as follows:

Length, 428 to 500 feet; Breadth, 54 to 58 feet; Tonnage, 7,500-10,000; Over 5,000,000 passengers were forwarded by steamers of the North German Lloyd up to the end of the year 1904.

Cabins, saloons, smoking rooms and bath rooms are all on the upper deck and furnished in the best manner.

Eectric lights in all parts of the ships, good cooking, moderate prices

Second Cabin, $50. and up, according to location.

Reduced rates to Europe from August 1st until April 30th

FOR FURTHER INFORMATION APPLY TO

A. SCHUMACHER & CO., General Agents : : Baltimore, Md.

H. CLAUSSENIUS & CO., General Western Agents, Chicago, Ill.

OR TO THEIR LOCAL AGENTS

ACROSS the ATLANTIC in 5⅓ Days

FOR SAFETY, SPEED AND COMFORT
TAKE THE OLD RELIABLE

Cunard Line

ESTABLISHED 1840

NEW YORK and BOSTON to LIVERPOOL
CALLING AT QUEENSTOWN

WHEN SENDING FOR FRIENDS OR GOING TO THE OLD COUNTRY REMEMBER
THE GIGANTIC FAST NEW STEAMSHIPS

CARMANIA (Triple Screw Turbine)
The Largest Turbine Steamship Afloat
CARONIA (Twin Screw) both of which are
676 Ft. Long, 20,000 Tons, 21,000 Horse Power
TWO OF THE LARGEST IN THE WORLD

THE TWIN SCREW STEAMSHIPS
LUCANIA AND CAMPANIA
620 Feet Long, 30,000 Horse Power
The Fastest Steamers on N. Y. Liverpool Route

THE FAST EXPRESS STEAMERS
UMBRIA AND ETRURIA
525 Feet Long, 14,500 Horse Power

THE MAMMOTH TWIN SCREW STEAMSHIPS
IVERNIA AND SAXONIA
600 Feet Long, 14,150 Tons. Two of the Largest Steamers
that Ever Entered Port of Boston

SATURDAY and fortnightly TUESDAY Sailings from New York
and TUESDAY from Boston, CALLING AT QUEENSTOWN

New Mediterranean Service
GIBRALTAR, GENOA-NAPLES, ADRIATIC

The Cunard Line has inaugurated a service from New York direct to Trieste and Fiume, calling at Naples, with magnificent large new modern twin screw steamers, especially fitted for this service. Low rates, interesting itinerary. Send for Booklet.

CARPATHIA, Twin Screw, 13,600 Tons
SLAVONIA, Twin Screw, 10,600 Tons
PLANNONIA, Twin Screw, 10,000 Tons

F. G. WHITING, Manager = = Dearborn and Randolph, Chicago
GRAHAM & SONS, = = = 134 West Madison Street, Chicago
P. V. FITZPATRICK, = = = = = 154 22nd Street, Chicago
OR OUR LOCAL AGENTS EVERYWHERE

CORPORATE TITLE

"THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH, AT CHICAGO, ILLINOIS."

BOARD OF DIRECTORS

CLASS I.—Term Expires First Wednesday in October, 1908.

REV. C. A. EWALD, D. D.,	Chicago, Ill.
REV. H. W. ROTH, D. D., *Treasurer*, 94 College Ave.	Greenville, Pa.
MR. J. A. BOHN,	Minneapolis, Minn.
HARRY MCCREARY,	Carson City, Nev.
REV. HIRAM PETERS,	Decatur, Ill.

CLASS II.—Term Expires First Wednesday in October, 1906.

REV. W. K. FRICK, *Secretary*,	Milwaukee, Wis.
MR. C. A. SMITH,	Minneapolis, Minn.
REV. S. WAGENHALS, D. D., *President*,	Fort Wayne, Ind.
MR. M. L. DECK,	Decatur, Ill.

CLASS III.—Term Expires First Wednesday in October, 1907.

REV. W. J. MILLER, D. D.,	Greensburg, Pa.
REV. G. W. MECHLING, D. D.,	Lancaster, Ohio
O. J. WATERS, M. D.,	Chicago, Ill.
MR. A. P. JOHNSON,	Chicago, Ill.

The Board of Directors of the Chicago Seminary was originally appointed by the General Council of the Evangelical Lutheran Church in 1891, and the Directors are now elected from Synods belonging to the General Council,—the four English Synods of the West, Synod of Northwest, Chicago District Synod of Ohio, and Pittsburg, being now represented in the Board. In 1893, at the meeting held in Fort Wayne, Ind., the General Council adopted the following resolution:

"*That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young institution to our pastors and people.*"

The *sixteenth* scholastic year begins on *Thursday*, Oct. 6, 1906. The Seminary is open to all students of the Lutheran Church. As a rule, none but College graduates will be admitted. Applicants must furnish satisfactory testimonials. Graduation in sixteen courses (three years) entitles the student to a diploma with the degree of GRADUATE of the Chicago Lutheran Theological Seminary. Graduation with honor in twenty-one courses (four years) leads to the degree of B. D.

Beginning with October, 1896, *fifteen* courses (ten elective) of Post-Graduate work are offered to resident graduates of other Theological Seminaries,—open also to all clergymen,—leading to the degree of B. D. in one year. *Twenty-four* courses of Post-Graduate are offered to non-resident pastors. The work is carried on by correspondence. Graduation in *eight* courses leads to the degree of B. D.

For further information, address the President, Prof. R. F. Weidner, at 1311 Sheffield Ave., Chicago, Ill.

THE

CHICAGO

LUTHERAN SEMINARY RECORD

OCTOBER, 1906.

CHICAGO LUTHERAN SEMINARY PRESS
1311 Sheffield Avenue
CHICAGO, ILL.

CHICAGO

Lutheran Theological Seminary

FOUNDED, 1891

FACULTY

REV. REVERE FRANKLIN WEIDNER, D. D., LL.D.
President and Professor of Dogmatics and Exegesis

REV. GEORGE HENRY GERBERDING, D. D.
Professor of Practical Theology

REV. ELMER F. KRAUSS, D. D.
Professor of New Testament Exegesis.

REV. ALFRED RAMSEY, A. M.
Professor of Historical Theology.

ARTHUR E. PHILLIPS, LIT. D.,
Instructor in Oratory and Art of Expression.

The Bible holds a central position in the system of the Institution. The course of study aims 1) to furnish peculiarly effective methods for the study of the Scriptures in the original Hebrew and Greek, as well as in the Revised English Version; 2) to establish sound and systematic methods of investigating the Scriptures and of formulating Scriptural truth. All the sciences included in theology are logically arranged in independent courses, and each subject except Greek and Hebrew exegesis may be completed in one year. Advanced students of Theology have special advantages. In the future any regular graduate from other Theological Seminaries will receive full standing, and if he is enrolled as a regular resident student for one scholastic year, and passes a satisfactory examination in six courses (Dogmatics, Apologetics and Comparative Religions, Philosophy, Hebrew Exegesis, Greek Exegesis, and Theological Literature), such a student, whether ordained or unordained, may receive the degree of B. D.

Systematic instruction is given in English, German, Music, and Elocution. The method of all instruction in the Institution is partly through text-books, partly by lectures, and partly through original investigation on the part of the student. Emphasis is laid on the devotional life of the student, and upon a close personal relation between instructor and pupil.

For the Annual Catalogue, address the PRESIDENT, at 1311 Sheffield Ave., Chicago, Ill.

THE CHICAGO
LUTHERAN SEMINARY RECORD

VOL. XI. CHICAGO, OCTOBER, 1906. No. 4

Entered at the Post Office, Chicago, Ill., as second class matter, Dec.23,1901

The Chicago Lutheran Seminary Record is published on the 15th of January, April, July and October. Issued under the auspices of the Faculty.

Subscription price, per year, to all parts of the United States and Canada, 25 cents.

In remitting, please send Postal Note or Stamps.

Address, PROF. R. F. WEIDNER, 1311 Sheffield Ave., Chicago, Ill.

ECHOES FROM THE GENERAL SECRETARY.

A HOPEFUL SIGN.

The result of recent elections throughout our country, and the disgust with which every Christian citizen entertains the political grafter and trust fiend are hopeful signs that mammon worship is on the wane. Life does not consist in the abundance of things that men possess. Truth is better than gold, and service more valuable than silver. Whenever our parents of the Church teach these principles in the home we will have more young men say, "Lord, here am I, send me."

A HINT.

Our Seminary has begun another year's work. Students new and old are busy laying the foundations of their life's work.

Twice each day they assemble in our temporary chapel to speak to one another in psalms and hymns and spiritual songs, and to make melody in their hearts unto the Lord. Praying and singing must go hand in hand with work. But our morning and evening devotions are not as "harmonious" as they might

be. The cause is to be attributed to an old worn out organ. Will some kind person or church society please take a hint. A good chapel organ would make a fine Christmas gift for the School of the Prophets to ring out the "Glory to God in the highest, and on earth peace, good will toward men."

A WORLD-WIDE CIRCULATION.

The November number of the *Ladies' Home Journal*—"the magazine with a million"—informs us of its world-wide circulation. It has regular subscribers in practically all the nations of the world. Thirty-two thousand agents are directly and incessantly at work trying to keep the magazine in the homes and inducing persons to become new subscribers.

The Gospel must have a world-wide circulation. Every baptized member of the Church of Christ is a special agent of the Lord to help keep it in the hearts of men and to widen its circulation. With the church continually crying for *more men* and *more means*, it would appear as if some were disobeying the command of the great Captain of our salvation. Awake, ye Lutherans! Let not the children of "this day and generation" be wiser than the sons of light.

FROM A UNIVERSITY TO A LUTHERAN COLLEGE.

Not long ago a young school teacher was ready to enter one of our universities. He had selected his course and was about to leave his father's fireside. On the eve of his departure he heard of the great opportunities of the Lutheran Church and the lack of laborers to reap the fields teeming with a harvest of human souls.

He was not disobedient to the heavenly calling, but at once decided to enter a Lutheran college and permit the Spirit of the Lord to direct his journeying. Here is a noble example. Here is a young man who can say with the Psalmist, "I delight to do thy will, O my God; yea, thy law is within my heart."

MEN FOR THE MISSION FIELDS.

The Field Missionaries of the Board of English Home Missions, together with the western agent of the Church Extension Society, recently held a great convocation in Philadelphia. We can picture the active and aggressive Superintendent of Home Missions, Doctor Kunzman, with his earnest and faithful assistants hearing the reports from the various fields and laying plans for the extension of God's kingdom. This is certainly gratifying to the Lutheran Church on the eve of the Reformation. It is very evident that the Spiritual fires of Justification by Faith are still burning.

And now since the Home Mission Board has laid its plans, and the Reformation offerings have been sent in, and the Church Extension Society has a commissary department headed by the Rev. F. S. Beistel, to carry supplies to the men at the front, let the mothers and the fathers consecrate and dedicate their young sons to God in the office of the holy ministry. For how shall these mission flocks hear without a preacher? and how shall they preach except they be educated and sent? In order that our Seminary may meet the demands of the Church, let the congregations send us young men with five qualifications—a sound body, a sound mind, a sound faith, good common sense, and a great deal of energy. Send to our school such men, and the Church will go forth, "Fair as the moon, clear as the sun, and terrible as an army with banners."

MRS. ELIZA PASSAVANT.

The Theological Seminary of the Evangelical Lutheran Church of Chicago, Ill., owes its existence in the providence of God, to the sagacious mind and active efforts of Rev. W. A. Passavant, D. D., of blessed memory, who departed this life June 3, 1894. His son, Rev. W. A. Passavant, Jr., was also an efficient co-worker for the welfare of the Institution, until his sudden and inexplicable death, July 1, 1901.

The readers of the SEMINARY RECORD will be pleased to learn something of the mother of the latter and wife of the former of these eminent men, Mrs. Eliza Passavant. The maiden name of Mrs. Passavant was Eliza Walter. Her ancestors were Germans. Eliza, the youngest of five children, was born at Baltimore, Md., Oct. 23, 1823. When but a child her father died, and the care of the household rested with the mother, a faithful member of the German Lutheran Church, whose pastor was Rev. J. D. Kurtz, D. D.

Later, Miss Walter entered the First English Lutheran Church, Rev. Dr. J. G. Morris, pastor, and by him was joined in holy wedlock, May 1, 1845, to Rev. W. A. Passavant, then in charge of a Mission in the suburbs of Baltimore. In the same year the young pastor and his wife came to Pittsburgh, Pa., where Mr. Passavant took charge of the First English Lutheran Church, and here both passed the major part of their subsequent lives.

When the mind of Rev. Passavant, after his return from Europe in 1846, was profoundly agitated by the question whether he should continue in his work as pastor or enter upon the service of Christian Mercy, he found encouragement and great comfort in the counsel and words of Mrs. Passavant: "Let us go with the poorest; let us follow our Lord Jesus and care for His sick and needy children." In 1855, Rev. Passavant resigned his pastorate and give himself to the Church of his deepest love in her educational, missionary and merciful needs and activities.

Mrs. Eliza Passavant.

Mrs. Passavant was thoroughly at one in heart and spirit with the high purposes of her husband, and with his plans and toils for the Church and the suffering. She stood unflinchingly at his side and took her full share of the anxieties and burdens of his busy and blessed life. "She did him good, and not evil, all the days of his life." Prov. 31:12. Dr. H. E. Jacobs, in *The Lutheran*, writes:

"She was the trusted adviser of her husband in all his important undertakings. She stimulated his zeal, and with womanly intuition was not infrequently able, with her vision, to penetrate further than he could see. He relied with the greatest confidence upon her judgment, and was accustomed, among his closest friends, to refer to what seemed to him her unerring ability to read at a glance those whom she met. She was a true deaconess without a title or habit. She threw her extraordinary energy, unselfish industry, tenacity of purpose and administrative gifts into the various institutional enterprises of her husband and gave them whatever time could be spared from her family.'

"Given to hospitality," Mrs. Passavant was "not forgetful to entertain strangers." When the first great wave of immigration rolled into the West sixty years ago, her hospitable home became widely known as a center of counsel and of effort to provide for the welfare of these strangers—Germans, Swedes, Norwegians, Danes—friendless and churchless in a strange land. What a goodly host sat at her table, sojourned under her roof,—the humblest colporteur, the frontier missionary, the recognized leader,—all welcome and alike engrossed in planning to supply the Church's needs.

Her home was a station where donations were received from far and near, and boxes made up and packed for distribution among the self-denying men whose families shared the hardships and penury so often connected with the onward moving out-posts of the advancing Church. The prayers and thanks of these men and women made her heart happy in the ministrations so cheerfully rendered.

Her sympathy brought comfort and her help gave relief to the suffering in her immediate vicinity also. Her benefactions were not hemmed in by creed, color or nationality. "She stretched out her

hands to the poor; yea, she reached forth her hands to the needy." Prov. 31:20.

The Sisters and the consecrated women who had the Infirmary and the Orphans' Home at Pittsburgh under their care, came freely to Mrs. Passavant and found in her a sympathizing friend and a judicious adviser. With her own hands she helped them in their work, and, when no matron could be secured, for a long period Mrs. Passavant had oversight of the Hospital, and well conducted its varied and difficult affairs.

When her son William was called to reside at Milwaukee as Rector of the Deaconess Motherhouse, after the death of her husband, Mrs. Passavant spent a winter in the quiet rooms of that institution. Its spirit was grateful to her. She enjoyed the companionship of the Sisters and the religious privileges there afforded. Even as Dorcas, though without the name or garb, Mrs. Passavant was a true deaconess. To a friend she said: "Were I younger, I would put on the cap."

Mrs. Passavant was the mother of ten children. One daughter and three sons, all of tender years except William, awaited her home-coming in the better Land. Four sons and one daughter remain to mourn "the dear one dead."

The frequent and protracted absences of her husband and his manifold labors when at home increased the burdens of Mrs. Passavant and made her responsibilities the more heavy. Yet her domestic affairs were ever carefully administered.. She taught the little ones to lisp the first short prayers of childhood; she instructed them in the holy lessons of the Divine Word; she led them to the House of God, whose services she loved and with conscientious fidelity failed not to attend. Her aim was to train them "in the nurture and admonition of the Lord." Her daily example enforced her rule of life: "As for me and my house, we will serve the Lord."

The home of Mrs. Passavant was her beloved realm. She had no taste for the usual avocations and amusements of the social world. Good books

she read with pleasure and found delight in the beautiful things of God in nature. She found recreation in her garden and among her flowers, and especially enjoyed "Villegenie," her summer mountain home, during her closing years. Here her friends received hearty welcome. Its simple cares occupied her energy. Its wide panorama of hill and forest, the changing clouds and skies, the song of birds and the varient foliage, all were to her responsive and appreciative mind a very fountain of perpetual youth. And her hearthstone, as the riverside shrine where Paul, the Aged, found Lydia of Thyatira, was ever a place "where prayer was wont to be made."

Her last winter was spent at "Virginia Cottage," close by the Orphans' Farm School, Zelienople, Pa' Blessed with a good constitution, Mrs. Passavant had usually been favored with good health. Now she learned the truthfulness of the Psalm, 90:10: "The days of our years are three score and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow: for it is soon cut off, and we fly away." The closing weeks brought a large measure of pain, by times intense. By the grace of God she bore these final trials with much patience, committing herself wholly to Him whom she trusted with an abiding faith, even the Lord Jesus Christ, her only Saviour.

On Monday morning, Feb. 26, 1906, our venerable sister in Christ found happy release. Her spirit returned to God who gave it, and entered upon the rest which remaineth for the people of God.

The mortal life of Mrs. Passavant embraced 82 years, 2 months, 3 days. The funeral services were held on Thursday p. m., March 1st. Many friends, including deaconess sisters and the directors from the institutions in Milwaukee, Wis., Rochester, Pittsburgh and Zelienople, Pa., came to pay their tribute of love and respect. Flowers, the flowers she so much loved, and palms, emblematic of victory, were laid in profusion about the casket which contained her silent form. At the house Rev. H. W. Roth, D. D., spoke from Prov. 31:20: "Many daugh-

ters have done virtuously, but thou excellest them all." Rev. J. A. Kribbs read the "Order of Burial" at the grave, Dr. Roth offering prayer with the Benediction. By the side of her husband and of her son, William, in the beautiful cemetery above Zelienople, this devoted disciple of our Lord rests "in Christ and in peace."

In 1891, when receiving the ground upon which the Chicago Lutheran Theological Seminary was built, the Board of Directors by a rising vote,

RESOLVED, That we accept with thankfulness to Almighty God this Seminary property, and that in receiving this generous gift, the Board of Directors recognizes with gratitude the special favor of Almighty God in the establishment of a Theological Seminary for the Lutheran Church in the West; and further expresses its sincere thanks to Dr. and Mrs. Passavant, and invokes the blessing of Heaven upon them and upon this Institution which has for so long a time been the object of their anxious thought, their labors, and their prayers.

Despite the earnest protest of Dr. Passavant, who recorded his vote against the otherwise unanimous vote of the Board of Directors, the present principal building of the Seminary was named in May, 1893, Eliza Hall, a fitting tribute to a most worthy Christian lady and mother in Israel, whose wifely devotion and cordial co-operation had so largely aided her husband in the work he was enabled to accomplish for the Church.

By a generous contribution but a few years ago towards paying the debt of the Seminary, Mrs. Passavant evinced her deep and lasting interest in the Institution so dear to the heart of her departed husband and son.

"Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen."

H. W. R.

ALUMNI NOTES.

St. Mark's Church, Chicago (the Rev. Z. M. Corbe, '00, pastor), has been thoroughly renovated. The improvements include the installation of a beautiful high altar, and the erection of a commodious gallery.

T. F. Strobel, '05, is meeting with marked success in his work in the Grace Church, Erie, Pa. After a little more than a year's work the membership numbers 92.

A. M. Sappenfield, '06, was installed pastor of Mt. Solomon Church, near Corydon, Ind., on Sunday, October 14th, by the President of the Chicago Synod, the Rev. L. Hogshead, '97.

B. B. Jonsson, '05, Minnesota, Minn., was at the last meeting of the Icelandic Synod, re-elected Editor of *Aramot*, the synodical publication. He has been assisted in a series of religious meetings in his charge by K. K. Olafsson, '04.

R. L. Patterson, '01, pastor of Trinity and Christ Churches, Somerset, Pa., delivered an address on "The Call to the Deaconess Work" at the recent convention of the Luther League of Pa. He also preached the ordination sermon at the last convention of the Allegheny Synod. Bro. Patterson is delegate elect to the National Luther League convention at Canton, O., and to the next meeting of the General Synod. The congregations which he serves, contributed, last year, for benevolence, $1,059.07, and for all purposes, nearly $14,000.

An Ohio branch of the Chicago Seminary Alumni has been organized. B. F. Hoefer, '97, of Toledo is president; H. C. Ter Vehn, '06, Middlepoint, O., secretary.

The happy home of J. H. Graf, '05, Leetonia, O., has been rendered still happier by the advent of a boy baby.

G. P. Kabele, '99, is Secretary of the Chicago Conference of the Northern Illinois Synod, G. S. This conference met in the Peoples' Evangelical Lutheran Church, Chicago, of which Brother Kabele is pastor, on September 24th and 25th.

P. E. Baisler, '02, pastor of Grace Church, Kenosha, Wis., reports the purchase of a $1,500 pipe organ, half of the purchase price being paid by Mr. Andrew Carnegie. A recent organ recital was given by Prof. Wild, director of the Apollo Club of Chicago.

Colburn Academy, which is a development from a parochial school established some years ago by the Rev. P. C. Wike, '98, while pastor of a congregation at Colburn, Ind., is having an encouraging growth in every way. Over 40 students are at present enrolled, while the first Academy building, 55 ft.x70 ft., three stories in height, is nearing completion. Bro. Wike is Financial Secretary of the institution. W. J. Sieberling, '02, Mulberry, Ind., gives religious instruction and teaches German in third and fourth year classes, while M. L. Stirewalt, '06, is the most recent addition to the faculty. The school is now located at Mulberry, Ind.

Wm. Eckert, '01, Racine, Wis., reports a catchetical class of 71; a S. S. enrollment of 550; a church membership of 368. The congregation is eight years old and has been self-sustaining for two years.

Andrew O. Ness, '06, has added 30 new members to the State Street Norwegian Church, Racine, Wis., since assuming charge last summer.

St. Mark's, Fargo, N. Dakota, is progressing under the leadership of J. A. Zundel, '98. The parsonage, belonging to the congregation, is being moved, renovated and enlarged, at a cost of $2,000.

A. L. Benze, '98, for four years pastor of the First English Lutheran Church of Cleveland, O., where he did exceptional work, has, after receiving a second call from the First German Lutheran Church of Wheeling, W. Va., accepted the same, and removed to that city. While resident in Cleveland the Rev. Mr. Benze was President of the Union Ministerial Association of that city, an organization of over 200 members. He was also a member of the Interdenominational Missionary Institute. He is at present President of the Western Conference of the Pittsburg Synod.

E. P. Conrad, '04, has accepted a call to the Colburn, Ind., parish. Since his arrival he has organized a Luther League numbering 18 members.

J. A. Leas, '95, reports that his work in Portland, Ore., is growing rapidly. His congregation is getting ready to build a new stone church, with a seating capacity of 700.

St. Stephen's Church, Toledo, O., Benj. F. Hoefer, '97, pastor, will celebrate the twenty-fifth anniversary of its founding with special services on the 4th and 5th days of November. A special Jubilee Fund of $2,500 is being raised.

C. F. Benze, '97, Erie, Pa., is a regular contributor to and translator for the *Lutheran Church Review*. He is a member of the General Council's Slovak Mission Committee and the Inner Mission Committee. With Dr. J. F. Ohl he is to edit a hand-book on Inner Missions, and is to assist in the preparation of an "Agenda" for our Slovak congregations.

W. E. Boulton, '98, is pastor at The Dalles, Oregon. Jan. 1st his congregation will celebrate the tenth anniversary of its founding.

F. S. Beistel, '98, has resigned his charge in St. Paul, to assume his duties as assistant agent of the Church Extension Society of the General Council.

Trinity Church, Pasadena, Cal., P. W. H. Frederick, '99, pastor, has begun the erection of a handsome new church, which will, when completed, make the congregation the possessor of a $10,000 property.

The Goshen, Indiana, papers are responsible for the report that the Rev. L. Hogshead, '97, pastor of the First English Lutheran Church of that city, and President of the Chicago Synod, has resigned the Goshen pastorate to accept a call from a Lutheran congregation at Toledo, O.

BOOK NOTICES.

The Revival Thermometer; or, Gauging One's Spiritual Worth. By William Pearce, author of "The Tabernacle," "The Lover's Love," "Stepping-Stones to Manhood," etc. Introduction by A. C. Dixon, D. D. United Brethren Publishing House, Dayton, Ohio.

In this volume the author has said many good and helpful things. But from a Lutheran point of view he has fallen short of the task he set himself. He sees much evil in the Church of today and advocates some good changes. He says the present-day activity of the Church is the kind that "makes the soul grow thin"...."An activity in socials, fairs, bazaars, entertainments and clap-trap methods of making money, but an inactivity to surround the throne of Grace collectively." Very true!

As a cure-all he recommends a violent revival which he likens to throwing a dormant frog into hot water. He wants money as the first requisite to a great revival and fasting as a necessary element of success.

His ideas of revival are unscriptural and not evangelical. The book is overloaded with illustrations, many of them crude, unbecoming and misleading.

We are sorry that so much earnestness is combined with so much unclear thinking, unsound psychology and unscriptural theology. To thoughtful and catechetically trained Christians the book is a strong argument for sound and thorough theological training. The author needs a course in our Seminary. G. H. G.

Explanation of Luther's Small Catechism, together with Three Supplements. By J. M. Reu, professor of Theology at Wartburg Seminary, Dubuque, Iowa. Translated from the German by the Rev. C. G. Prottengeier.

Of the making of catechisms there is no end. And of the Explanation of Luther's Catechism there will be no end. It seems so easy. But let anyone try it. The great mass of such explanations are quickly relegated to the limbus of forgetfulness.

Not so with the one before us. Here we have something that is really new—new in plan and in compass.

In the preface Prof. Reu says: "In the preparation of this explanation the principle was adhered to that an explanation should be no more than an introduction into the fulness of religious truth as contained in the *words* of Luther's Catechism. Accordingly every addition from Dogmatics and Sacred History was excluded."

Luther's fine parts are enough. What he put in that the child is to learn. What he left out has no place here.

The good catechist is satisfied when he can lodge in the memory, make clear to the understanding, impress upon the heart and make a power in the will the words that Luther put into his little Cate-

chism. Luther's explanations of the five subjects are supposed to explain them. To bring home and make clear these explanations is the catechist's task. This limitation of the catechist's task is new. Most catechists have vied with each other in trying to add to and hang on to Luther as much as possible. This is not Reu's conception.

Our author claims further that there is no system in Luther's book. Luther intended no system. For the baptized children of the Church not so much the pedagogic as the didactic use of the law is intended. As God's children Luther wants to give them the third use of the law. Thus does Reu break down all those mechanical bridges that have been builded to unite the five parts into a system or order of salvation.

In the elucidation and application of Luther's words Reu does not follow the catechetical, but the thetical method. He expounds and applies Luther and adds the most appropriate scripture texts. Doubtless before the class, after he has thus thetically put in the truth, he will after the Socratic manner draw it out and thus find how much has been really appropriated.

Reu's Catechism is certainly a new departure and worthy of careful examination by every Lutheran pastor. Even if not adopted as a book for the catechumens it cannot help but make the catechist better prepared, richer and fresher in his teaching.

There are three valuable supplements, one on the arrangement and books of the Bible, a second on the Church Year and a third on important events in Church History.

We are glad that the translator called in the assistance of Prof. Ramsey, and has thus given us good idiomatic English. G. H. G.

Here is a bunch of small books from the Lutheran Book Concern, Columbus, Ohio:

A Triumph of Faith. By Miss Lena Christiansen.

The story varies in scene from San Francisco to Germany. The hero is a German count who is con-

verted from Romanism through the agency of an American Lutheran girl, whom of course he marries, and gives up his title and estates.

Another character is the American girl's brother, who is won from doubt and skepticism by a devout mother. The plot is not without interest, but there is too much forced and unnatural conversation. The teaching is sound, but the style becomes didactic and monotonous.

Ralph, the Orphan. By G. W. Lose.

The author is well known as a writer of stories for young people. He has doubtless done much good by his unpretentious writings.

Here we have a simple tale of the trials and misfortunes of a young Lutheran boy left penniless and friendless in the usual story-book fashion.

There is little incident and much stilted conversation. But the story ends happily. The moral is good, and if there were more action and plot it would take better with the typical American boy.

By the same author:

"*The Pace that Kills.*"

The story of a young couple that wanted to keep up with the times, live the society life, attend all sorts of gayeties and diversions, were beglamored by a pretending count who beguiled them of their means. Their pace robbed their home life of its charm, their hearts of peace and killed their interest in church and spiritual things. A good Lutheran girl tries to save them through it all, but fails.

Another story by the same author is:

"*Peace on Earth.*"

It tells how the old message brought reconciliation between two families of rugged frontier people.

A dismal atmosphere pervades the story. The lonely life of the isolated mountaineers is well described. The sadness of hearts and homes that lack the true Christmas peace is forcibly portrayed.

Season Vespers. Containing a full text of the Vesper Service, with a hymn of invocation, the authentic music of the responses and of the proper antiphons, psalms and canticles for every season of the Church year, and the authentic music of the litany and the suffrages, with accompanying harmonies for organ, edited by Harry G. Archer and the Rev. Luther D. Reed.

The scope of this book is clearly indicated in its title. In it we have a continuation of the good services rendered our Church by the authors in the "*Psalter and the Canticles Pointed for Chanting*" and in the "*Choral Service Book.*" It is to be hoped that there has been such a growth of appreciation of what is best and most suitable to give musical expression to our historical service that many of our congregations will avail themselves of the advantages to be secured by the more general use of this most excellent work.

The Atonement and Modern Thought. By Rev. Junius B. Remensnyder, D. D., LL. D., with an introduction by Professor Benjamin B. Warfield, D. D., LL. D., of Princeton Theological Seminary.

In this excellent little book every phase of this important subject, which has been subjected to the fires of criticism, is taken up and lucidly discussed. The timeliness of the book must impress even a superficial reader. Since the age in which we live is exposed to the negative influences which emanate from the daily press and periodical literature, this book ought to be heartily welcomed by all who love the truth of God's Word for its clear and positive treatment of a subject which the author properly characterizes "the heart of the Gospel." It is a valuable contribution to the growing body of our English Lutheran literature, and ought to find a place in the library of every Lutheran preacher and intelligent layman. E. F. K.

Luther's Church Postil, Gospels, Advent, Christmas and Epiphany Sermons, translated by Prof. John Nicholas Lenker, D.D. Volume 1, pp. 455.

Also Volume V. Gospels, 13th to 26th Sunday after Trinity, pp. 400. Lutherans in All Lands Co., Minneapolis, Minn.

The publication of a translation of Luther's works

grows apace. These volumes ought to be in every Lutheran family. Send $1.65 for each volume and begin reading them regularly, until you have finished them. Thousands of these copies ought to be sold.

Order of Lutheran Worship, by A. Spaeth, D.D., LL. D. Translated by H. Douglas Spaeth. German Literary Board, Burlington, Iowa.

A most interesting description and explanation of the order of worship in use in our Church Book. A very scientific, historical and churchly presentation. It is especially valuable to clergymen, but it is so clearly written that every intelligent Lutheran will be greatly indebted to Dr. Spaeth. It is a book that ought to be used as a text book in our Theological Seminaries.

Story of My Life, by Prof. M. Loy, D.D., second edition. Lutheran Book Concern, Columbus, Ohio.

A most interesting biography of one of the most prominent men in our Church. It not only ought to be read by all the clergy, but it is of such an interesting character that it ought to have a wide circulation among the laity.

The Book of Proverbs, translated and commented upon by Emil Lund. Augustana Book Concern, Rock Island, Ill.

The author has given especial attention to the study of Hebrew, and this is not his first trial, as a few years ago he gave us a most excellent and brief commentary on Job. The book is neatly printed in large type and has about 360 pages, the most difficult forms in the Hebrew are explained with a brief comment upon each verse. We have read the book with much satisfaction and pleasure, and received more benefit than from larger and more ambitious works. It would be a most excellent work to be used by the student in reading the Hebrew of Proverbs.

idea. His idea of the apostolic succession was very different from the view held both by Irenæus and Tertullian. The thought of a succession from the apostles in the line of office-bearers, creating a vital connection between the generations as they passed, was scarcely in Cyprian's idea. With him it was a *succession of apostles.* Bishops really represent with him, not the apostles, but Christ. As the apostles were the representatives of Christ to the first generation and received power from Him to forgive sins, so each succeeding generation possesses representatives of Christ who have the power to forgive sins. With him a bishop is the visible vice-regent of Christ in things spiritual. He substitutes a sacerdotal hierarchy of bishops for the apostolic doctrine of the universal priesthood of all believers.

9) According to him, the unity of the Church is secured:

(1) By a direct and unbroken succession of bishops from the times of the apostles, and

(2) By the communication of special gifts of the Holy Ghost to all bishops at the time of ordination.

The bishops are the pillars and guardians of the unity of the Church. In a certain sense the bishops are the Church itself. No bishop, no Church.

10) Holding that the Church was founded on St. Peter alone (as the Rock), he transferred the same superiority to the bishop at Rome as the successor of Peter and thus traces to the chair of St. Peter the source of the unity of the Church.

11) The bishop receives authority to teach and to exercise the power of the keys as the successor of the apostles by virtue of a vicarious ordination and not because called to the office by the whole Church.

12) Out of this train of thinking arose finally the claim of the Roman Primate as successor to the apostolate of St. Peter.

13) Among the churches in modern times which claim the divine origin and authority of the episcopacy and emphasize the Apostolic Succession we may mention the Roman Catholic, the Greek Catholic, the Syrian, the Coptic, the Armenian, the Old Catholic, the Anglican, and the Protestant Episcopal Church in the United States, all of which churches emphasize this theory of Apostolic Succession.

14) In modern times the ablest defense of this theory is Haddan's treatise on *Apostolic Succession in the Church of England.* (1869) (3d edition, 1883.)

15) Seabury in his brief *Lectures* on this work (1893) holds that this doctrine of Apostolic Succession involves "*the grace of order*," by which it is to be understood the gift of the Holy Spirit conferring upon the ordained: (1) the power or ability to impart or minister the grace merited by Christ for man; (2) the authority to impart such grace in the means of

Christ's appointment; (3) the supernatural aid requisite to the efficient and sanctifying discharge of this trust." He regards the Apostolic Succession as essential to the being of the Church and that individual assent to this doctrine is essential to a full acceptance of the faith, and that the only authorized transmitters of the office of the ministry are the bishops as successors in the apostolic office. He represents the view of the typical High Churchman.

93. III. The Doctrine of the Papacy.

The Romish doctrine of the supremacy of the Pope has been defended on two grounds:

1) On the ground of reason.

2) On the ground of authority.

This has been fully discussed in *Ecclesiologia*, sections 75-78, pages 31-38. We have there seen that the supremacy of St. Peter, in the Roman Catholic sense, is *pure fiction*, and that there is no evidence whatever for it in Scripture or in the unanimous consent of the Fathers.

1) We saw that Scripture gives us no evidence whatever that Peter alone was appointed to be the founder of Christianity and head of the Church; that this primacy of power and jurisdiction is not found in the three passages cited by the Roman Catholic Church from the Gospels, Matt. 16:17-19; Luke 22:31, 32; John 21:15-17, known as the Peterine texts.

2) For we hold that the word "rock" in Matt. 16:18 does not refer to Peter as a person in the sense that the Romanists claim, implying that Peter was invested with a permanent primacy capable of being transmitted to his successor. Of this there is no evidence in Scripture or in history, nothing but comparatively late tradition.

3) The Pope of Rome is neither successor of Peter in the episcopal chair nor head nor monarch of the Christian Church. No tittle of proof is derivable from the fairly copious remains of the ecclesiastical literature of the first three centuries that St. Peter was ever bishop of Rome or that he transmitted the peculiar privilege of supremacy and infallibility to his successors in the See.

4) It is not until the Post-Nicene period, at the close of the fourth century, that the episcopate of St. Peter at Rome is clearly alleged, and the writer who does affirm it (Optatus of Milevis, died after 386) knows more about the details and is more positive about them than any writer of the first three centuries.

5) The primacy of power and jurisdiction was expressly denied to the Pope in Canon 28 of the Council of Chalcedon, 451 A. D.

6) It has been well said: "In the history of the human mind there is no question, theological, philanthropical, historical or otherwise which has been so disgraced by falsehood, bad faith and the whole work of forgers as papal authority. It is a question utterly gangrened by fraud."

94. IV. The Doctrine of Ecclesiastical Power.

1) With respect to historical origin the idea of a special and mediating priesthood, of apostolic succession, of the omnipotence of the bishop, of the doctrine concerning the supremacy of the Pope and the doctrine of the primacy of the power and jurisdiction of the Church, all hang together, and what made for the one made also for the others.

2) Leo, the Great, in his letter to Anastasius, bishop of Thessalonica (*Epistle* 14, about 450 A. D.), expresses the idea then common in the Church when he says: "A distinction between bishops has arisen and by an important ordinance it has been provided that every one should not claim everything for himself; but that there should be in each province one whose opinion should have the priority among the brethren, and again that certain whose appointment is in the greater cities should undertake a fuller responsibility, through whom the care of the universal Church should converge towards Peter's one seat, and nothing anywhere should be separated from its Head."

3) Leo, the Great, marks the same relative epoch in the development of the papacy and of ecclesiastical power as Cyprian in the history of the episcopate. In him the idea of the papacy, as it were, became flesh and blood.

95. 1) Our Symbolical Books in many instances refer to the testimonies of the ancient Church Fathers to prove that they did not teach anything new but what had been received and approved by the ancient pure Church. Among such citations, they refer to the Apostolical Canons, to Ambrose, to Augustine, to Basil, to Councils, to Cyprian, to Jerome, to Irenaeus, and to Gregory, the Great, etc.

2) Among the works of the Church Fathers, there are three books especially valuable: Chrysostom, *Six Books on the Priesthood* (written about 385 A. D.), Ambrose, *Three Books on the Duties of the Clergy*, and Gregory, the Great, *The Book of Pastoral Rule* (died 604 A. D.). Valuable also are the Apostolical Canons, consisting of brief Church Rules borrowed partly from the Scriptures, especially the Pastoral Epistles, partly from tradition, and partly from the decree of early Councils, collected about the middle of the fourth century or possibly after the middle of the fifth. These canons are designed to furnish a complete system of discipline for the clergy, and are very valuable even to this day.

3) The best edition of the Apostolical Canons and of the

DO YOU KNOW ANYTHING ABOUT

August Hermann Francke Theodore Fliedner and George Muller?

Do you know that the American Lutheran Church has had a man as remarkable as either one or all of these?

Would you know how he influenced the English Lutheran Church, how he assisted German and Scandinavian Lutherans, how he helped the needy and the troubled all over our land?

Would you know how he planned, prayed and brought into being a network of institutions of mercy and charity, schools of learning and churches without number?

SECURE AND READ

The Life and Letters of W. A. Passavant, D.D.

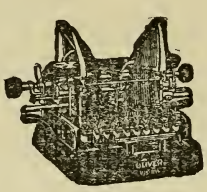
This absorbing story, largely an autobiography, is now published. It is a large illustrated octavo volume of upwards of 600 pages.

Price $2.00 net

Send orders at once to the author,

G. H. GERBERDING

1315 Waveland Avenue Chicago



ASK US FOR

Rev. Miller's

TREATISE AND ITS
USES BY MINISTERS.
IT WILL BE
FURNISHED
GRATIS

The OLIVER Typewriter Co.

166-168 Wabash Avenue
Chicago

☞BUY YOUR BOOKS FROM A LUTHERAN BOOK STORE

Latest Lutheran Publications

Just out: New (third) Edition of

Weidner, Rev. Prof. R. F., D. D., LL. D. Christian Ethics. A System based upon Martensen and Harless. 418 pages. 8vo. Bound in cloth. Net..... **$1.50**

Annotations on the General Epistles of James, Peter, John and Jude, and the Revelation of St. John. Two volumes bound in one. 812 pages. 8vo. Bound in cloth. Net **$1.75**

Jacobs, Henry E., D. D. A Summary of the Christian Faith. A New Dogmatic, in Questions and Answers. 537 pages. 8vo. Bound in half-roan. **$3.00**

Remensnyder, Rev. J. B., D. D., LL. D. The Atonement and Modern Thought. With an introduction by Prof. B. B. Warfield, D. D., LL. D. 223 pages. 8vo. Bound in cloth. **$1.50**

Kuegele, Rev. F. New Series of Country Sermons on Free Texts for the Sundays and Chief Festivals of the Church Year. Vol. I.: Lenten, Confessional and Funeral Sermons. 326 pages. 8vo. Bound in cloth. Net..... **90c**

Long, Rev. S. P. A Sermon on Secret Societies. Delivered in the First English Lutheran Church of Mansfield, Ohio. 27 pages. 8vo.
Paper cover..... 7c
Per dozen copies. 60c
Per 100 copies..... 4.00

Seberg, Prof. Reinhold, D. D. Text Book of the History of Doctrines. Revised in 1904 by the author; translated by Charles E. Hay, D. D. Two volumes. Bound in cloth. Net..... **$4.00**

Sieck, Rev. Henry. The Way to Life. Fifty-three short sermons. 232 pages. 8vo. Bound in half roan. Net **$1.50**

Go Ye Into All The World. A collection of sermons and addresses on foreign missions, by Lutheran Pastors in America. (Vol. V of "The Sermon Library.") Bound in green cloth..... **85c**

Valentine, Milton, D. D., LL. D. Christian Truth and Life Sermons. 358 pages. 8vo. Bound in cloth. **$1.50**

Dwight, Henry Otis, LL.D. The Blue Book of Missions. Contains detailed facts and statistics regarding all missions and missionary societies throughout the world. The information is all carefully indexed, and forms a handy compendium for clergymen, missionaries, and students. 12mo. Cloth. Net **$1.00**

Pierson, Arthur T., D. D. The Miracles of Missions (*First, Second, Third, and Fourth Series*). Or, Modern Marvels in the History of Missionary Enterprise. Four volumes containing records of wonderful results in mission work, and of missionary heroism throughout the world. Edition of 1905. *Four* separate *volumes*. 12mo. Illustrated. Bound in cloth..... **$4.00**

Wilkinson, Prof. William C., D. D. Modern Masters of Pulpit Discourse. Trenchant yet sympathetic appreciations and criticisms of many of the greatest preachers in America and England. It includes vivid descriptions of the pulpit methods and personal qualities of such men as Beecher, Liddon, and Phillips Brooks. 8vo. Cloth. Net **$1.60**

MAIL YOUR ORDER TO

WARTBURG PUBLISHING HOUSE

PAULUS LIST, Mngr. **84 Wabash Ave., CHICAGO**

WE MAKE A

Specialty of buying and selling second-hand **THEOLOGICAL BOOKS.** Our prices are but **ONE-HALF** the regular price for new ones. All Books are **WARRANTED** to be **SOUND** and **PERFECT** in binding and text. **SEND** for **CATALOGUES,** or when in Chicago, don't fail to examine our large stock. We refer by permission to Prof. R. F. Weidner, D. D.; also to any clergyman or theological seminary in Chicago.

Barker's Famous Old Book-Store

184-186 Dearborn St. Between Monroe and Adams

CHICAGO, ILL.

DO YOU

READ A

Weekly Church Paper?

THE GENERAL COUNCIL PUBLISHES THE VERY PAPER YOU WANT

Its profits, if any, go into the General Council's treasury
It contains wide-awake editorials
It has a large list of the best contributors
It gives news from all sections of the Council and the world

SUBSCRIBE FOR **The Lutheran** A 16 PAGE WEEKLY

PRICE $2.00 PER YEAR

Address_____

THE LUTHERAN... 1522 Arch Street Philadelphia, Pa.

The Funk & Wagnalls Company

30 LaFayette Place, NEW YORK

Publish the following books used as text books, or recommended as books of reference, in the courses offered by this Seminary:

ZENOS: THE ELEMENTS OF HIGHER CRITICISM. 1 vol..... $ 1 00
It does not advocate or oppose, but simply states and explains the principles and methods of the higher criticism.

ENCYCLOPEDIA OF SOCIAL REFORMS. 1 vol..... 7 50
Edited by W. D. P. Bliss. Large octavo, 1447 pp.

GULLICH: CHRISTIAN CREEDS AND CONFESSIONS. 1 vol..... 1 00

STALL: METHODS OF CHURCH WORK. 1 vol..... 1 50

HOOD: THRONE OF ELOQUENCE. 1 vol., 486 pp..... 2 00
——: VOCATION OF THE PREACHER. 1 vol., 534 pp..... 2 00

NICOL: RECENT EXPLORATIONS IN BIBLE LANDS..... 0 50

PULPIT COMMENTARY: 51 vols..... 102 00

STUDENTS' STANDARD DICTIONARY..... 2 50

YOUNG: ANALYTICAL CONCORDANCE. 1 vol..... 5 00
"By far the most complete Concordance in the English or any other language."—*Philip Schaff, D. D.*

WEISS: INTRODUCTION TO NEW TESTAMENT. 2 vols..... 4 00
"This strikes us as decidedly the best of Dr. Weiss's works."

KURTZ: CHURCH HISTORY. 3 vols..... 6 00
"As a text-book for students no better ecclesiastical history can be named."—*The Christian, London.*

MEYER: COMMENTARIES ON THE NEW TESTAMENT. 11 vols..... 33 00

GODET: ST. LUKE. 1 vol..... 3 00
——: ST. JOHN. 2 vols..... 6 00
——: ROMANS. 1 vol..... 3 00
"Godet's Commentaries combine the critical and the spiritual perhaps more effectually than any other with which I am acquainted."

PUSEY: MINOR PROPHETS. 2 vols..... 6 00
"It is the best exposition known to me of that section of the sacred Scriptures."—*Bishop Taylor.*

HOPPIN: PASTORAL THEOLOGY. 1 vol..... 2 50
——: HOMILETICS. 1 vol..... 3 00

SHEPPARD: BEFORE AN AUDIENCE. 1 vol..... 0 75
"Replete with practical sense and sound suggestions."

SCHAFF-HERZOG: ENCYCLOPÆDIA. 4 vols..... 20 00
"The Schaff-Herzog is the best general Dictionary on religious knowledge."—*New York Herald.*

CYCLOPÆDIA OF MISSIONS. 2 vols..... 12 00
"A work which many must use, and all who use must praise."

DELITZSCH: A DAY IN CAPERNAUM. 1 vol..... 0 75
"The rare gift and learning of Delitzsch never produced a sweeter, more touching work than this."
——: A COMMENTARY ON THE PSALMS. 3 vols..... 6 00
"An invaluable and a permanent addition to the Biblical library of students."—*Lutheran Quarterly.*
——: ISAIAH. 2 vols..... 5 00
"It has never been surpassed, if ever equaled."

PUSEY: DANIEL. 1 vol..... 3 00
"The best English work upon its subject."—*Sunday School Times.*

Four FINE TRAINS *to* WINTERLESS California

EACH THE BEST OF ITS CLASS

ALL THE WAY

"California Fast Mail" is the newest one
Leaves Chicago every morning
In 72 hours you are in Los Angeles
Only three nights out to San Francisco

ALL CLASSES OF TICKETS HONORED

Apply to J. M. CONNELL, General Agent
A. T. & S. F. Ry., 109 Adams St., Chicago

San Joaquin Valley California

Is the place for farmers and dairymen of moderate means. : : : It has a winterless climate, rich, deep soil, is well irrigated, and land may be procured at very reasonable figures, which in a few years will treble in value.

"THE SAN JOAQUIN VALLEY"

A book of 112 pages and 103 fine illustrations, describes all parts of the valley, its climate, soil, population, churches, schools, products, markets, transportation facilities and cost of living.

TEN CENTS PER COPY

Dept. C 24, Advertising Bureau,
431 California St., San Francisco, Cal.

Southern Pacific

NORTH GERMAN LLOYD STEAMSHIP CO.

A REGULAR SERVICE MAINTAINED BETWEEN

BALTIMORE AND BREMEN

BY THE NEW AND POPULAR TWIN-SCREW STEAMERS

Rhein **Brandenburg** **Frankfurt**
Main **Breslau** **Hannover**
Neckar **Cassel** **Koeln** **Chemnitz**

These steamers are built of the best Siemens steel and according to the most modern ideas, and by their construction and the division of the ship's space into water-tight compartments provide the greatest safety against the dangers of the sea,

The dimensions of the steamers are as follows:

Length, 428 to 500 feet; Breadth, 54 to 58 feet; Tonnage, 7,500-10,000; Over 5,000,000 passengers were forwarded by steamers of the North German Lloyd up to the end of the year 1904.

Cabins, saloons, smoking rooms and bath rooms are all on the upper deck and furnished in the best manner.

Electric lights in all parts of the ships, good cooking, moderate prices

Second Cabin, $50. and up, according to location.
Reduced rates to Europe from August 1st until April 30th.

FOR FURTHER INFORMATION APPLY TO

A. SCHUMACHER & CO., General Agents : : Baltimore, Md.

H. CLAUSSENIUS & CO., General Western Agents, Chicago, Ill.

OR TO THEIR LOCAL AGENTS

ACROSS the ATLANTIC in 5⅓ Days

FOR SAFETY, SPEED AND COMFORT
TAKE THE OLD RELIABLE

Cunard Line

ESTABLISHED 1840

NEW YORK and BOSTON to LIVERPOOL
CALLING AT QUEENSTOWN

WHEN SENDING FOR FRIENDS OR GOING TO THE OLD COUNTRY REMEMBER
THE GIGANTIC FAST NEW STEAMSHIPS

CARMANIA (Triple Screw Turbine) The Largest Turbine Steamship Afloat
CARONIA (Twin Screw) both of which are 676 Ft. Long, 20,000 Tons, 21,000 Horse Power
TWO OF THE LARGEST IN THE WORLD

THE TWIN SCREW STEAMSHIPS
LUCANIA AND CAMPANIA
620 Feet Long, 30,000 Horse Power
The Fastest Steamers on N. Y. Liverpool Route

THE FAST EXPRESS STEAMERS
UMBRIA AND ETRURIA
525 Feet Long, 14,500 Horse Power

THE MAMMOTH TWIN SCREW STEAMSHIPS
IVERNIA AND SAXONIA
600 Feet Long, 14,150 Tons. Two of the Largest Steamers that Ever Entered Port of Boston

SATURDAY and fortnightly TUESDAY Sailings from New York and TUESDAY from Boston, CALLING AT QUEENSTOWN

New Mediterranean Service
GIBRALTAR, GENOA-NAPLES, ADRIATIC

The Cunard Line has inaugurated a service from New York direct to Trieste and Fiume, calling at Naples, with magnificent large new modern twin screw steamers, especially fitted for this service. Low rates, interesting itinerary. **Send for Booklet.**

CARPATHIA, Twin Screw, 13,600 Tons
SLAVONIA, Twin Screw, 10,600 Tons
PLANNONIA, Twin Screw, 10,000 Tons

F. G. WHITING, Manager - - Dearborn and Randolph, Chicago
GRAHAM & SONS, - - - 134 West Madison Street, Chicago
P. V. FITZPATRICK, - - - - - 154 22nd Street, Chicago
OR OUR LOCAL AGENTS EVERYWHERE

CORPORATE TITLE

"THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH, AT CHICAGO, ILLINOIS."

BOARD OF DIRECTORS

CLASS I.—Term Expires First Wednesday in October, 1908.

REV. C. A. EWALD, D. D.,	Chicago, Ill
REV. H. W. ROTH, D. D., *Treasurer*, 94 College Ave.	Greenville, Pa.
MR. J. A. BOHN,	Minneapolis, Minn.
HARRY MCCREARY,	Carson City, Nev.
REV. HIRAM PETERS,	Decatur, Ill.

CLASS II.—Term Expires First Wednesday in October, 1906.

REV. W. K. FRICK, *Secretary*,	Milwaukee, Wis.
MR. C. A. SMITH,	Minneapolis, Minn.
REV. S. WAGENHALS, D. D., *President*,	Fort Wayne, Ind.
MR. M. L. DECK,	Decatur, Ill.

CLASS III.—Term Expires First Wednesday in October, 1907.

REV. W. J. MILLER, D. D.,	Greensburg, Pa.
REV. G. W. MECHLING, D. D.,	Lancaster, Ohio
O. J. WATERS, M. D.,	Chicago, Ill.
MR. A. P. JOHNSON,	Chicago, Ill.

The Board of Directors of the Chicago Seminary was originally appointed by the General Council of the Evangelical Lutheran Church in 1891, and the Directors are now elected from Synods belonging to the General Council,—the four English Synods of the West, Synod of Northwest, Chicago District Synod of Ohio, and Pittsburg, being now represented in the Board. In 1893, at the meeting held in Fort Wayne, Ind., the General Council adopted the following resolution:

"*That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young institution to our pastors and people.*"

The *sixteenth* scholastic year begins on *Thursday*, Oct. 6, 1906. The Seminary is open to all students of the Lutheran Church. As a rule, none but College graduates will be admitted. Applicants must furnish satisfactory testimonials. Graduation in sixteen courses (three years) entitles the student to a diploma with the degree of GRADUATE of the Chicago Lutheran Theological Seminary. Graduation with honor in twenty-one courses (four years) leads to the degree of B. D.

Beginning with October, 1896, *fifteen* courses (ten elective) of Post-Graduate work are offered to resident graduates of other Theological Seminaries,—open also to all clergymen,—leading to the degree of B. D. in one year. *Twenty-four* courses of Post-Graduate are offered to non-resident pastors. The work is carried on by correspondence. Graduation in *eight* courses leads to the degree of B. D.

For further information, address the President, Prof. R. F. Weidner, at 1311 Sheffield Ave., Chicago, Ill.

Princeton Theological Seminary Libraries
1 1012 01217 0991